

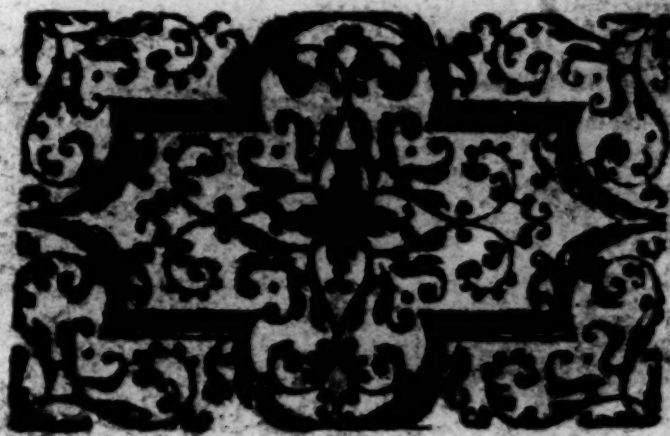
ADENSIVM  
AYTOKATAKPIΣIS,  
THE CANTERBURIANS  
SELF-CONVICTION.

OR

An evident demonstration of the avowed  
*Arminianisme, Poperie, and tyrannie of that  
Faction, by their owne confessions.*

*by Robert Baillie*

With a Post-script to the Personate Jesuite *Lysimachus  
Nicanor*, a prime *Canterburian*.



Written in March, and printed in April, 1640.







## *Summa Caputum.*

**T**HE Preface sheweth the unreasonable-  
ness of this new warre: That we have commit-  
ted nothing against the late pacification: That  
compassion, hope, and all reason call now for  
peace at home; that at last we may get some order  
of our enemies abroad: That the *Canterburian*  
faction deserves not so well of *England*, that armes in  
their favour ought to be taken against *Scotland*: VVe  
offer to instruct their insupportable crimes by their  
owne writs: If armes be needlessly taken in so evill a  
cause, they cannot but end in an untimous repentance:  
In this nicke of time very poore wits without pre-  
sumption may venture to speake even to Parlia-  
ments: The obstinate silence of the *English Divines*  
is prodigious.

## CHAP. I.

### *The delineation of the whole*

*Subsequent Treatise.*

**O**UR Adversaries decline to answer our first and  
chiefe challenge: The scope of this writt: All our  
plea is but one cleare syllogisme, the Major whereof  
is the sentence of our Iudge, the Minor, the confession



( ● )  
of our partie, the conclusion a cleare and necessary  
consequence from these two premisses:

CHAP. II.

*The Canterburians avowed  
Arminianisme.*

**A**Rminianisme, is a great & dangerous innovation  
of our Religion. King *James* his judgment there-  
of; The great increase of *Arminianisme* in Scotland,  
by *Canterburie* meanes. King *Charles* his name stolne  
by *Canterburie*, to the defence of *Arminianisme*. The  
*Irish Church* infected with *Arminianisme* by *Canter-*  
*burie*. The *Canterburians* in England teach the first &  
second article of *Arminius*. Why King *James* stiled  
*Arminians* Atheists: They teach the third & fourth  
article; also the fifth. The *Arminians* in England  
advanced: Their opposites disgraced and persecu-  
ted. *Canterburie* and his fellowes contrary to the  
Kings Proclamation, goe on boldly to print, let be to  
preach *Arminian* tenets. A demonstration of *Canter-*  
*buries Arminianisme* in the highest degree. They  
make *Arminianisme* consonant to the articles of Eng-  
land, and so not contrary to the Proclamation.

CHAP. III.

*The Canterburians professed affection  
towards the Pope & Poperie in grosse.*

**O**Nce they were suspected of Lutheranism, but  
at last Poperie was found their marke: To make  
way for their designs, they cry down the Popes *An-*  
*tichristianisme*, they are content to have the Popes au-  
thoritie

(\*)  
thoritie set up againe in England. Their minde to  
the Cardinalat: They affect much to be joynd with  
the Chutch of Rome as shee stands:

CHAP. IV.

*The Canterburians Ioyne vvith Rome  
in her grossest Idolatry.*

**I**N the midde of their denyalls, yet they avow  
their giving of religious adoration, to the very  
Rock or stone of the altar; As much adoration of the  
Elements they grant as the Papists require; In the  
matter of Images their full agreement with Rome.  
About relicks they agree with Papists; They come  
neere to the invocation of Saints.

CHAP. V.

*The Canterburians avow their embracing  
of the Popish heresies and grossest errors.*

**T**hey joyne with Rome in setting up traditions in  
prejudice of Scripture; In the doctrine of faith,  
Justification, fulfilling of the Law, merit, they are  
fully Popish; In the doctrine of the Sacraments be-  
hold their Poperie; They are for the reerection of  
Monasteries, and placing of Monkes and Nunnes  
therein as of old; How neere they approach to Pur-  
gatory and prayer for the dead,

CHAP. VI.

*Anent their Superstitions.*

**F**EW of all Romes superstitions are against their  
Stomack; They embrace the grossest not onely of  
their privat, but also of their publick superstitions.

CHAP.



## CHAP. VII.

*The Canterburians embrace the Masse it selfe.*

**T**HEY cry down so farre as they can all preaching. They approve the Masse, both for word & matter. The Scotish Leiturgie is much worse then English; Many alterations into the Scotish, specially about the offertorie, the consecration, the sacrifice, the Communion.

## CHAP. ULT.

*The Canterburians maximes of tyranny.*

**T**HE tyrannous usurpation of the *Canterburians*, are as many and heavie as these of the Romish Clergie: King *Charles* hates all tyrannie: The *Canterburians* flatter him in much more power then ever he will take: They enable the Prince without advice of the church, to doe in all Ecclesiasticall affaires what he thinks meet: They give to the King power to doe in the State what ever he will without the advice of his Parliament: In no imaginable case they will have the greatest tyrants resisted: What they give to Kings, is not for any respect they have to Majesty, but for their own ambitious & covetous ends.

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*The Chiefe witnesses which in the following action are brought in to depone.*

**W**illiam Laud Arch-bishop of Canterburie in his speech before the Starre-chamber, in his relation of his Conference with Jesuite Fisher, as it was the last

last yeare amplified and reprinted by the Kings direction: In Andrewes opuscula posthuma set out by him, and dedicated to the King.

B. VVhyte of Eli, in his treatise upon the Sabbath, and his answer to the lawlesse Dialogue.

B. Montagu of Chichester, in his answer to the gagger, in his appeale, in his antidiatribæ, in his apparatus, in his origenes.

B. Hall of Exeter, in his old Religion set out with his owne apologie, and the apologies of his Friends M. Chomley, and M. Butterfield: In his remedie of profanesse.

Peter Heylen Chaplan in ordinary in his answer to Burton set out, as he sayes, by the command of authoritie as a full and onely Reply to bee expected, against all the exceptions which commonly are taken at my Lord of Canterburie his actions, in his antidotum Lincolniense subscribed by Canterburies Chaplane.

D. Pottar, Chaplan in ordinary, in his charitie mistaken, as he prints, as the command of authoritie.

D. Laurence, Chaplan in ordinary, in his Sermon preached before the King, and printed at the command of authoritie.

D. Pocklingtonne, in his Sunday no Sabbath, in his Altare Christianum, both subscribed by Canterburies Chaplane.

Christopher Dow, in his answer to Burtoune, subscribed by Canterburies Chaplane.

Couzine in his devotions, the fourth Edition, subscribed by the B. of London, my Lord high Treasurer by owne hand.

Chou.



Chounæus in his *Collectiones Theologicae*; dedicated to my Lord of Canterburie, and subscribed by his Chaplane.

Shelfoord in his five pious Sermons, printed at Cambridge, by the direction of the Vice-Chancellor D. Beel, set out with a number of Epigrammes Latine and English, by diverse of the Universtie fellows, defended yet still by Heylene, and Dow, in their bookes which Canterbury hath approven.

Antonie Stafford, in his female glory, printed at London, and notwithstanding of all the challenges, made against it, yet still defended by Heylene and Dow in their approven writs.

William Wata in his Sermon of apostolicall mortification.

Giles Widowes in his Schismaticall Puritan.

Edward Boughen in his sermon of order and discipline.

Mr. Sp. of Queenes Colledge in Cambridge, in his sermon of Confession.

Samuel Hoards in his sermon at the metropolitane visitation.

Mr. Tedders in his sermon at the visitation of the B. of Norwitch, all subscribed by the hands of my L. of Canterburies Chaplane, Bray, Oliver Baker, or some others.



# THE PREFACE.

**W**

It is fallen out much beside our expectation, that the storme of warre should now againe begin to blow, when we did esteem that the mercy of G O D. and justice of our Prince had settled our Land in a firme peace for many generations, at least for many daies & ever, while some appearance of provocation should have arisen from us, for the kindling of the wrath of our enraged enemies, whose furie, though we know well, not to be quite extinguished, yet we did surely think it would not breake forth in haste in any publick and open flame, til some new matter had been furnished, or some probable colour of a new quarrell could have beene alleadged against us.

When we have scattered that cloud of calumnies, which by their tongues and pens they had spread abroad of our rebellion, & many other odious crimes, when by our frequent supplications, informations, remonstrances, declarations, and other writs, wee have cleared abundantly the justice of our cause, the innocencie of our proceedings to all the ingenuious minde of the Yle, and to so many of our neighbour nations, as have beene desirous to cognosce of our affaires, when our gracious and just Prince, in the very heat of his wrath, raised alone by their mis-informations, even while armes were in his hand, hath beene

A

moved

Wee did expect nothing lesse then warre.

We have committed nothing that can bee pretended with any goodly colour for the breach of the late pacification.



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moved with the unanimous consent of all his English Counsell of all his Commanders, and whole armie, to acknowledge us good and loyall Subjects; And after a full hearing of our cause in his Campe, to professe his satisfaction, to pronounce us free of those crimes which before were falsely blazed of us, to send us all home in peace, with the tokens of his favour, with the heartie embracement of that armie, which came against us for our ruine: When we in a generall Assembly of our Church, with the knowledge and full consent of his Majesties high Commissioner & whole Counsell have justified our opposition to the innovation of our Religion and Lawes by the Prelates, our excommunication of them therefore, the renewing of our Covenant, and all the rest of our Ecclesiasticall proceedings, when our States in Parliament were going on in a sweet harmonie, to confirme the weaknesses, & set right the disorders of our Estate, & that no farther then clear equitie, reason, law, yea the very words of the pacificatorie Edict did permit, whē our whole people were minding nothing but quietnesse, having cast their neckes under the feet of our reconciled king, put all their Castles & Canons in his hand, without any securitie, but the royall Word, and received heartily all those fugitives, who had taken armes in the Prelates cause against their Countrie, having no other minde but to sit down with joy, & goe about our own long neglected businesse; praising God and blessing the King. The martiall mindes among us, panting for languor to be imployed over sea, for the honour of the Crowne; in spending their blood against the insolent enemies of his Majesties house: While these are our only thoughts, It was more then

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marvellous to us, that first the dumbe and obscure whisperings, and at once the loud blasts, the open threats of a new more terrible and cruell warre then before should come to our eares, that our Castles should be filled with strāgers, be provided with extraordinary victuals and munition, as against a present assault, or long siege: Many of our Nobles tempted to leave our cause; numbers of assayes made to breake the unitie of all our Estates; and at last our Parliament commanded to arise, the Commissioners thereof, after a long and wearisome journey to Court, for the clearing of some surmised mistakes about moods and formes of proceedings, refused presence; a Parliament in England indicted (as the rumour goeth) to perswade that Nation, our dearest neighbours, with whom our cause is common, to imploy their meanes and armes against us, that so our old nationall and immortall warres may be renewed to make sport to Prelates, & a bridge for the *Spainyard* or *French* to come over Sea, and sit downe masters of the whole Yle, when both Nations by mutuall wounds are disabled for defence against the force of an enemy, so potent as either *France* or *Spaine* are this day of themselves without the assistance which too like shall bee made them by the Papists of the Yle, and many more, who will not faile to joyne for their owne ends with any apparent victory.

Wee admire how it is possible that intestine armes without any necessity should be takē up at this season, when all the Forces the whole Yle can spare, are most earnestly called for, by the tears of his Ma. only sister, by the blond & long delolation of her most miserable Subjects, by the captivirie and banishment of all her hopefull Children, Prince *Charles*, lying dayly under

Compassion, hope, and all reason call now for peace at home, that at last we may gett some order of our enemies abroad.



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the hazard of the *French* hang man at *Paris*, & Prince *Robert* of the *Austrian* at *Vienne*, the rest of that royall blood, lying so many yeares with their Mother, banished in a strange Countrie: Pietie would command us to put up all our homeward quarrels, though they were both great and manie, let be to forge any, where none reall can be found; Yea, hope would allure us to try now, if ever, our Armes on those spitefull Nations, the hereditary enemies of our Religion and of our Yle, when God hath made them contemptible by the cleare successe hee giveth dayly to every one that riseth against them: *Banier* with a wing of the *Swedish* Armie, dwelling in spite of the Emperour all this yeare in the heart of his Countries, a part of *Weymers* forces with a litle help frō *France* triumphing on the *Rhene*, for all that *Baviere*, *Culen*, the Emperour, or *Spainiard* can doe against them: That very great and strong Armado all utterly crushed in our eyes by the *Hollanders* alone, without the assistance of any. The very *French*, not the best sea men, having lately beaten oftener then once the *Spanish* navies in the *Mediterrian*. Shall we alone sit still for ever? Shall we send alwayes nought but base contemptible & derided Supplications to these intractable Princes? Shall we feed our selves still with their scornfull promises, which so oft wee have found to our great disgrace most false? yea, rather then to beate them, by that abundance of power which we have, if God will give us an heart to imploy it, rather then to pull downe those tyrants, who have shed rivers of Protestants blood, who hath long tread on the persons of our nearest friends, and in them, on our honour; Is it now meet we should choose to goe kill one another alone for the bearing

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bearing up of Prelates talle, and that of Prelates as unworthie of respect as any that ever wore a Mytre. Let our kindred, let our friends, let all the Protestant churches perish, let our own lives & estates run never so evident an hazard, yet the Prelates pride must be borne up, their furious desire of revenge must be satiate; all their *Mandamus* in these dominions must be execute with greater severitie and rigour then those of their brethren are this day in *Italy* or *Spaine*, or those of their grand-father at *Rome*.

To us surely it is a strange *Paradox*, that a Parliament of England, so wise, grave, equitable a Court, as in all bygone times it hath ever proven, should bee thought in danger at any time, let be now to be induced by any allurements, by any terrour, to submit themselves as Varlets and Pages to the execution of the lusts, the furies and outrageous counsels of *Canterburrie* and his dependars, for they know much better then we, that the maine greevances both of their Church and State, have no other originall, no other fountaine on earth but those men: Who other but they have kept our most gracious Prince at a distance from the Countrey almost ever since he came to the Crowne? For whose cause have Parliaments these many yeares beene hindred to meet, and when they have met, beene quickly raised, to the unspeakable grief and prejudice of the whole land, and of all our friends abroad. By whose connivence is it that the idolatrous Chappels of both the Queenes in the most conspicuous places of the Court are so gorgeous and much frequented? Whose tollerance is it that at *London* three Masse-priests are to bee found for one Minister, that three hundreth of them reside in the

The Canterburian faction deserveth not so well of England that armes in their favour ought to be taken against Scotland.



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Sittie in ordinat, and six thousand at least in the coun-  
trie. If yee trust the Jesuites Catalogue to *Rome*?  
Whence comes their immunitie from the Lawes, who  
have sett up Cloysters for Monks & Nuns, let bee  
houses for open Masses in divers cities of the Kings  
dominions? Why is our correspondence with the  
*Pope* no more secret, but our Agents avowedly sent to  
*Rome*, & his Holiness Nuntios received here in state,  
and that such ones as in publick writs have lately de-  
famed with unspeakable reproaches the person and  
birth of that most sacred *Queene Elizabeth*. Such  
actions, or at least long permission of such abomina-  
tions doe they flow from any other but his Grace, the  
head & heart of the Cabbin Counsell. Did any other  
but hee & his creatures, his legs and armes hinder al-  
waies our effectual alliance with the *Sweeds & French*,  
when their armies did most flourish in *Germanie* for  
the relief of the oppressed Churches. Why was that  
poore Prince the king of *Boheme* to his dying day  
kept from any considerable help from *Britaine*? How  
was these young Princes the other yeare permitted to  
take the fields with so small forces, that a very meane  
power of a silly commander beat them both, took  
the one captive, and put the other in his flight to an  
evident hazard of his life. Who moved that inno-  
cent Prince after his escape to take so strange a coun-  
sell as the world now speake off, and when he was en-  
gaged, who did betray both his purpose and person  
to the French king, could any without the Cabbin  
understand the convey of such matters, and within  
that Cabbin does any come without his Graces per-  
mission? Is not that man the evident author of all  
the Scottish broyles? Are not his Letters extant, his  
holy

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holy hands interlynings of the Scottish service to bee seene, his other writtes also are in our hands, making manifest that the beginning and continuance of that curled worke hath no spring without his braine.

When the King himselfe after ripe advertisement and all about him both *English* and *Scots* had returned in peace, who incontinent did change the face of the Court, and revive that fire, which in the heart of the Prince and all his good Subjects was once close dead.

That a Parliament of England will not onely let such a man & his complices goe free, but to serve his humour, will bee content to ingadge their lives and estates for the overthrow & inflaving of us their best neighbours, that over our carkales a path-way may be made for Bishops now, and at once for the *Pope* and *Spaniard*, o'tred on the neck both of their bodies and souls, we can not beleeve. Yet if any such things should be propounded (for what dare not effronted impudence attempt) we would require that sage Senat before they passe any bloody sentence of war against us, to consider a little the quality of that party for whose cause they take arms, we offer to instruct to the full satisfaction of the whole world of free & imprejudicat mindes, not by flying reports, not by probable likelihoods, not by the sentences of the gravest & most solemne judicatories of this land, our two last generall assemblies & late parliam: who at far greater length & with more mature advilement did cognosce of those causes then ever any assembly or parlia: among us since the first foundation of our Church & kingdom did resolve upon any matter whatsoever; All those means of probation we shall set aside and take us alone to the mouth

Wee offer to instruct by the writs of our partie their unsupportable crimes.



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mouth of our very adversaries. If by their own testimonie we make it evident that beside bookes, ceremonies, and Bishops which make the proper & particular quarrel of this nationall Kirk against them, they are guilty of grosse *Arminianisme*, plaine popery, and of setting up of barbarous tyrannie, which is the common quarrell of the Kirk of England of all the reformed Kirks, and of all men who delite not to live & dye in the fetters of slavery. If we demonstrate, not so much by their preachings and practises amongst us, as by their maximes, printed with priviledge among your selves, which to this day, though oft pressed thereto, they have never recanted. If wee shew that yet still they stily avow all the articles of *Arminius*, a number of the grossest abominations of popery, specially the authoritie of the Sea of *Rome*, that they urge conclusions that will force you without any reluctance, so much as by a verball protestation, not onely to give way unto any iniquitie whatsoever, either in Kirk or State whereto they can get stollen the pretext of the kings name, but also to lay down your neck under the yoke of the king of Spaine, if once he had any sitting in this Yle, without any further resistance, though in your Church by force that Tyrant should set up the latine Masse in place of the Bible, and in your State, for your *Magna-Charta* and acts of Parliament, the Lawes of Castile, though in your eyes he should destroy the whole race of the royall familie, though the remainder of the Nobilitie and Gentry in the Land should be sent over by him, some to worke in fetters in his Mines of *Peru*, others in chayns to row all their dayes in his gallies in the *Mediterrane*, for all these or any other imaginable acts of tyrannie that could escape

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escape the wicked head of any mad *Nero*, of any monstrous *Caligula*; these men doe openly take upon them to perswade that no kinde of resistance for defence can bee made by the whole States of a Land, though sitting in Parliament, with a most harmonious consent, no more then the Jewes might have done against *Nabuchadnezar*, or the Christians of old against the Pagane Emperours, or the Greeke Church this day against the grand *Signieur* in *Constantinople*, that all our forbearers both *English* and *Scots* in their manifold bickerings against the mis-laders of their Prince, against the tyrannizing factions of Court, were ever Traitors and Rebels, and ought to have loosed their head and Lands for their presumption to defend their Liberties, against the intollerable insolencies of a pack of runnigate Villanes for their boldnesse, to fasten the tottering Crowne upon the head of their Kings, all such Services of our Antecessours to King and Countrey, were treacherous insurrections.

If for all these their crimes I make speake before you no other witnesses then our owne tongue, I trust they shall not remaine in your mindes the least shadow of any scruple, to beleve my allegations, nor in your wills the least inclination to joyne with the Counsells of so polluted and self-conviacted persons.

And if to men whose open profession in their printed Bookes, let be secret practises leads to so wicked ends, so farre contrarie to the glorie of God, to the honour and safetie of our King, to the well of us all, whether in Soule, Body, Estate, Children, or any thing that is deare to us, yee would lead

B

your

Armes needlesse taken in so evill a cause, can not but end in an untimeous repentance.



*The Preface.*

your armes against us; we beleve the Lord of Hosts, the righteous judge would be opposite to you, and make hundreds of your men in to evill a cause flee before ten of ours. Or, if it were the profound and unsearchable pleasure of the God of Armies, to make you for a time a scourge to beate us, for our manifold transgressions; yet when ye had obtained all the Prelates intentions, when wee for our others sins were tread under your feete, wee would for all that hope to die with great comfort and courage, as defenders of the truth of God, of the Liberties and Lawes of our Countrie, of the true, good, and honour of the Crown and Royall Familie; All which as we take it, one of the most wicked and unnaturall faction that ever this Isle did breed, are manifestly oppugning; yet certainly, we could not but leave in our Testament to you our unjust oppressors the legacie of an untimous repentance; for when ye have killed thousands of us, & banished the rest out of the isle, when on the back of our departure, your sweete Fosters the Bishops have brought the Pope upon you and your Children; or when a *French & Spanish* invasion doth threaten you with a slavish conquest; Wil ye not then all, & above all our gracious Prince regrave, that Hee hath beene so evill advised, as to have put so many of his brave Subjects to the cruell sword, who were very able and most willing to have done him noble service against these forraine usurpers? Would not at such a time, that is too likely to be at hand, if our Prelates advices now be followed, both his Majestie, and all of you who shall remaine in life, bee most earnest recallers; not onely of your owne Countrie-men, (many thousands whereof ye know have lately by Episcopall ty-

rannie

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canne beene cast out from their houses, as farre as in  
the world's end, among the savage Americans,) but  
also the reliques of our ruine from their banishment,  
with as great diligence as in time of *Fugate* the se-  
cond, the inhabitants of this Land did recall our an-  
cestors, when by the fraud & force of a wicked facti-  
on they were the most part killed: and the rest sent  
over sea in banishment.

It were better by much, before the remediless  
stroke be given, to be well advised, than out of time  
to sigh, when the millions of lost lives, when the hap-  
pinesse of our true Religion, when the liberties of  
both the nations, once thrown away by our owne  
hands, can not againe be recovered.

To the end therefore that such lamentable incon-  
veniences may be eschewed, and your Honours the  
more animate to deny your power to those, who now  
possible may crave to have it abused against us,  
without cause, beside numbers of pressing reasons,  
wherewith I doubt not every wise man amongst you  
is come well enough instructed by his owne conside-  
rations, and which I trust shall be further presented  
in plentie by these of our Nation, who have ever  
beene at the head of our affaires, whom God hath  
still enabled to cleare the justice and necessitie of all  
our proceedings hitherto, to the mindes of all, save  
our insatiate adversaries, whom superstition and rage  
hath blinded. If it might be your Honours pleasure,  
when all the rest hath ended, I could wish, that even  
unto me a little audience were given, my zeale to the  
truth of God, to the peace of this Isle, to the honour  
of our deare & gracious Sovereigne, imboldneth me  
to offer even my little myte of information. This

In this nick of  
time very poore  
wittes without  
presumption may  
venture to speake  
to Parliaments.



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is a period of time, when the obstinate silence of those who are most obliged by their places and gifts to speake, must open the mouth of sundrie, who are not by much so able; verie babes, yea stones must finde a tongue, when Pharisees deny their testimonie to *Christ*: Dumb men will get words when a Father, when a King, let be a whole Kingdome, by the wickednesse of a few is putt in extreame perrill of ruine; An Asse will finde language when the devouring Sword of an Angell is drawne against the Master; Nothing more common then the speeches of very Oxen, before any calamity of the Common-wealth; The clauing of Geese did at a time preserve the Capitoll; *Amicia* was lost by too much silence; The neglect of the voice of a Damosell, the contempt of *Cassandraes* warning, the casting of her in bands, for her true but unpleasant Speech, did bring the *Troyane* Horse within the walls, and with it the quick ruine both of the Cittie and Kingdome.

An offer deserving a little audience.

I hope then that the greatnesse of my undertaking may purchase mee a little audience; For I offer to make you all see with your own eyes, and heare with your owne eares the *Canterburians* to declare by their owne tongues, and write downe under their owne hands their cleare mindes, to bring into our Church *Arminianisme*, and compleet Poperie, and in our State a slaverye no lesse then *Turkish*.

If ye finde that I prove my offer, I trust I may bee confident of your wisedomes, that though *Cicero* himselfe, & with him *Demosthenes* as a second, & *Orpheus* with the enchantments of his tongue and harp, as a third marrow, should come to perswade, yet that

none

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none of you shall ever be moved by all their oratorie,  
to espouse the quarrels of so unhappie men.

If I faile in my faire undertaking, let me be condemned of temeritie, and no houre of your leasure be ever againe employed, in taking notice of any more of my complaints; But till my vanity be found, I wil expect assuredly from your Honours one hearing, if it were but to waken many an able wit, & nimble pen, in that your venerable House of Convocation; Numbers there, if they would speake their knowledge, could tell other tales then ever I heard in an out-corner of the Isle, far from the secrets of State, and all possibilitie of intelligence, how many affaires in the world doe goe.

It is one of the wonders of the world, how many of the English Divines can at this time be so dumbe, who could well, if they pleased, paint out before your eyes with a Sun-beame all the crimes I speake off in that head & members.

The silence of the English Divines is prodigious.

It is strange that the pilloring of some few, that the flitting of *Bastwickes* and *Burtowns* nose, the burning of *Prinnes* cheeke, the cutting of *Lightoun's* eares, the scourging of *Lilburne* through the cittie, the close keeping of *Lincolne*, and the murthuring of others by famine, cold, vermine, stinke, and other miseries in the caves and vaults of the Bishops houles of inquisition, should binde up the mouths of all the rest of the Learned. England wont not in the dayes of hottest persecution, in the very *Marian* times, to bee so scant of faithfull witnesses to the truth of Christ, wee cannot now conjecture what is become of that Zeale to the true Religion, which wee are perswaded lyes in the heart of  
many



## The Preface.

many thousands in barbarous kind, we trust indeed  
that this long larking, and too long silence of the  
Saints there, shall breake out at once in some hun-  
dreds of trumpets and lampes, shining and shewing  
to the joy of all reformed Churches, against the camp  
of those enemies to God, and the King; that quickly  
it may be so, behold I here first upon all hazards doe  
breake my pitcher, doe hold out my Lampe, and blow  
my trumpet before the Commissioners of the whole  
Kingdom, offering to convince that prevalent faction  
by their owne mouth, of *Arianisme*, *Poperie*, and  
*Tyrannie*.

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THE



THE  
MAINE SCOPE

And

*Delineation of the Subsequent*

TREATISE.

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CHAP. I.



OUR Adversaries are very unwilling to suffer to appeare, that there is any further debat betwixt them and us, but what is proper unto our Church, and doe arise from the Service-Book, Canons, and Episcopacie, which they have pressed upon us with violence, against all order Ecclesiasticall and Civill; In the meane, least they become the sacrifices of the publick hatred of others in a subtile  
Sophi-

Our Adversaries decline to answer our greatest challenge.



**Sophisticatio**, they labour to hide the notable wrongs and affronts which they have done openly to the Reformed Religion, to the Churches of England, and all the Reformed Churches in the main and most materiall questions debated against the Papists ever since the Reformation; for such as professe themselves our enemies, and are most busie to stirre up our gracious Prince to armes against us, doe wilfully dissemble their knowledge of any other controversie betweene them and us, but that which properly concerneth us, and rubbeth not upon any other Church.

In this their doing the Judicious may perceive their manifold deceit, whereby they would delude the simple, and many wittie worldlings doe deceive themselves.

First, they would have the world to thinke that we obstinately refuse to obey the Magistrate, in the point of things indifferent: And therefore unnecessarily, and in a foolish precisenesse draw upon our selves the wrath of the King.

Secondly, when in our late Assemblies the order of our Church is made knowne, and the seeds of superstition, heresie, idolatrie, and antichristian tyrannie are discovered in the Service-Booke and Canons, they wipe their mouth, they say: No such thing is meant; and that we may upon the like occasion blame the Service-Booke of England.

Thirdly, when by the occasion of the former quarrellings, their palpable Poperie and Arminianisme are set before their eyes, and their perverse intentions, desires, and endeavours of the change of Religion and Lawes, are upon other grounds then upon the Service Booke and Ca

nons objected against them : they stopp their eares, or at last shut their mouthes , and answer nothing. This Challenge they still decline and milken ; they will not let it be heard, let be to answer to it; And for to make out their tergiversation , and to dash away utterly this our processe , they have beene long plying their great engine; and at last have wrought their yondmost *myne* to that perfection, that it is now ready to spring under our wals. By their flattering calumnies they have drawn the Prince againe to arms, for the overthrow of us their challengers, and for the affrighting by the terrour of armies on foot of all others elsewhere, from commencing any such action against them.

As for us , truly it were the greatest happinesse wee doe wish for out of Heaven , to live peaceably in all submission and obedience under the wings of our gracious Soveraigne, and it is to us a bitterness as gall, as wormwood, as death to be necessitated to any contest, to any contradictorie tearmes, let bee an armed defence , against any whom he is pleased to defend; Yea certainly it were the great joy of our heart, to receive these very men , our mortall enemies, into the armes of our affection, upon any probable signes in them, of their sincere grieve , for the hudge wrongs they have intended, and done to their Mother Church and Countrie. But when this felicitie is denyed , and nothing in them, doeth yet appeare but induration , and a malicious obstinacie, going on madly through a desperate desire of revenge, to move a very sweete Prince for their cause to shed his owne blood, to rent his owne bowels, to

The scope of the  
Treatise.



cut off his owne members , what shall wee doe but complaine to G O D, and offer to the worlds eyes the true cause of our sufferings , the true grounds of this Episcopall warre , or rather not Episcopall, but *Canterburian* broyle: for we judge sundrie Bishops in the yle to be very free of these mischiefes , and beleeve that divers of them would gladly demonstrate their innocencie , if so bee my Lord of *Canterburie* and his dependants, were in any way to receive from the Kings justice some part of their deservings.

Howsoever , that wee may give a testimonie to the truth of God , which wee are like at once to seale with our blood , wee will offer to the view of all Reformed Churches, and above the rest to our neereft and sibbest sister of England , as it were in a table , divers of these errors, which our partie first by craft and subtiltie , but now by extreame violence of fire and Sword, are labouring to bring upon us; to the end that our deare Brethren, understanding our sufferings in the defence of such a cause, may bee the more willing at this time to contribute for our assistance from God , the helpe of their earnest Prayers , and for ever hereafter to condole with the more hearty compassion , any misery which possibly may befall us, in such a quarrell.

All our plea is  
but one cleare syl-  
logisme.

Albeit truly our hopes are yet greater then our feares, if we could become so happie as once to get our plea but entered before our Prince ; for we can hardlie conceive what in reason should hinder our full assurance of a favorable decision from that Sacred mouth , whose naturall equitie the World knowes

knowes in all causes whereof hee is impartially informed, since our whole action is nought but one formall argument, whereof the Major is the verdict of our judge, the Minor shalbe the open and avowed Testimonie of our partie, need we feare that either our judge or partie will bee so irrationall as to venture upon the denyall of a conclusion, whereof both the premisses is their owne open profession.

Our Major is this: VWho ever in the Kings Dominions spreads abroad Poperie, or any Doctrine opposite to the Religion, and Lawes of the Land, now established, ought not to bee countenanced, but severely punished by the King. This Major the King hath made certaine to us in his frequent most

The Major thereof.

solemne asseverations, not onely at his coronation both here and in England, in his proclamations both here and there, (a) but also in his late large declaration, oft times giving out his resolution to live

(a) Neither shall we ever give way to the authorizing of any thing, whereby any innovation may keele or creep into the Church,

but shall preserve that unitie of doctrine & discipline, established in Q. Elizabeths reign, whereby the Church of England have stood & flourished since, *Proclam. dissolving the Parl. of England, 1628.* and therefore once for all we have thought fit to declare, and hereby to assure all our good people, that we neither were, are, nor ever (by the grace of God) shall bee stained with popish superstition, but by the contrarie, are resolved to maintain the true Protestant Christian religion, already professed within this our ancient Kingdom. We neither intend innovation in religion or lawes, *proclam. June 8. 1638.* to free al our good subjects of the least suspicion of any intention in us, to innovate any thing, either in religion or lawes, and to satisfie not onely their desires, but even their doubts. We have discharged, &c. *proclam. Septemb. 22. 1638.* and to give all his Maj. people full assurance, that he never intended to admit any alteration or change in the true religion, professed within this Kingdom, and that they may be truly and fully satisfied of the realitie of his intentions, and integritie of the same, his Maj. hath been pleased to require & command all his good Subjects, to subscribe the confession of Faith, formerly signed by his dear Father, in *anno 1580.* and it is his Maj. will, that this be insert and registrat in the books of Assembly, as a testimony to posteritie, not only of the sinceritie of his intentions to the said true religion, but also of his resolution to maintaine and defend the same, and his Subjects in the profession thereof, *proclam. Decemb. 18. 1638.*



(b) If any Prelate would labour to bring in the superstitions of the Church of Rome, I doe not onely leave him to Gods judgement, but if his irreligious falshood can bee discovered, also to shame and severe punishment from the State, and in any just way, no mans hands should bee sooner against him then mine.

The Minor,

and die in the reformed protestant religion, opposite to all Poperie; to maintaine his established lawes; and in nothing to permitt the enervating of them: Yea, this resolution of the King is so peremptor, & publickly avowed, that *Canterburie* himselfe dare not but applaud thereto; (b) in his *Starre chamber speech*, who can seeme more forward then he for the great equitie, to punish condignlie all who would but mind to bring in any Poperie in this Isle; or assay to make any innovation in Religion or Lawes.

Wee beleeeve indeed that my Lord *Canterburie* doth but juggle with the world in his fair ambiguous generalities, being content to invegh as much against poperie and innovation as we could wish, upon hopes ever when it comes to any particular of the grossest poperie we can name, by his subtile distinctions and disputations to slide out of our hands: But wee are perswaded what ever may be the juggling of sophistifying Bishops, yet the magnanimous ingenuitie, the royall integritie of our gracious Sovereaigne is not compatible with such fraudulent equivocations, as to proclaime his detestation of poperie in generals, and not thereby to give us a full assurance of his abhorring every particular, which all the orthodox Preachers of this Isle since the reformation by *Queene Elizabeth* and *King James* allowance hath ever condemned as popish errors. Our Major then wee trust may be past as unquestionable.

Wee subjoyne our Minor; But so it is that *Canterburie* and his dependars, men raised, and yet maintained by him, have openly in their printed bookes, without any recantation or punishment to this day spread abroad in all the Kings Dominions, doctrines, opposite

opposite to our Religion and Lawes, especially the most points of the grossest poperie. In reason all our bickering ought to be here alone. This Minor I offer to instruct, and that by no other middes then the testimonie of their owne pens. If I doe so to the full satisfaction of all, who know what are the particular heads of the reformed Religion, and what the Tenets of Poperie opposite thereto; what are the Lawes standing in all the three Dominions, and what the contrarie maximes of the *Turkish* Emplre, wherewith *Mathevelists* this day every where are labouring to poyson the eares of all Christian Princes, for enervating the Lawes and Liberties of their Kingdomes: I hope that reason and justice which stand night and day attending on either side of King *Charles* Throne, will not faile to perswade the chearfull embracement of the conclusion, which followes by a cleare and naturall necessitie, from the forenamed premisses, to witt, that *Canterburie* and his dependars in all the three Dominions ought not to be countenanced by the King, but severally punished: Let be that for their pastime a bloodie & hazzardous warre, should be raised in so unseasonable a time, for the undoing of that countrie, and church, which God hath honoured with the birth, and baptisme, both of his Majesties owne person, and of his renowned Father, and to the which both of them as all their hundreth and six glorious Predecessours, are indebted before God and the VWorld, all their Prerogatives both of nature, grace and estate, so much as any Princes were ever to their mother church, & native Countrie.

The conclusion

CHAP.



## CHAP. II.

*The Canterburians avowed**Arminianisme.*

*Arminianisme a  
great and dange-  
rous innovation of  
Religion.*

**A**Rminianisme how great and dangerous an innovation of the Reformed Religion it is, wee may learne by the late experiences of our neighbours, when that weed began to spread among them. The States of *Holland* have declared in many passages of their *Dordracen Synod*, that they found it a more readie meane to overthrow both their Church and State, then all the engines, Policies, armes which the Pope, and Spaniard, in any by-gone time had used against them.

The Church of *France* the other yeare, when *Amiot*, and *Testard*, and some few of their Divines, were but surmised to incline a little towards some small twigs of one article of *Arminius*, was so affrighted, that they rested not till in a generall assembly at *Paris*, they did runne together for the extinguishing of the first sparkes, as it were of a common fire.

When *Barrow* in *Cambridge* began to run a little on this rock, how careful was my Lord of *Canterburie* and the Bishops than in the meeting at *Lambeth*, for the crushing of that *Cockatrice* in the egge; when that Serpent againe in the same place began, to sett up the nose in the writtes of *Thomson*, how carefull were the Bishops then by the hand of their brother of *Salisbury* Doctor *Abbots* to cutt off the head of that monster.

But what speake wee of the Churches Reformed? The very Synagoge of *Rome*, whose consciences

is enlarged as the Hell to swallow downe the vilest morsels of the most lewd errours that Antichrist can present, yet did they stick much at this bone, when the Iesuite *Molina* began to draw out these dreggs of *Pelagianisme* from the long neglected pits of some obscure Schoolemen, what clamours were raised there, not onely by *Alvarez* and his followers but also by numbers of Prelates and some great Princes, till the credit of the Iesuites in the Court of *Rome*, and the wisdom of the Consistorie prognosticating a new Rent in their Church, did procure from the Pope a peremptorie injunction of silence to both sides, on all highest paines: hoping if the *Dominicans* mouthes were once stopped, that the Iesuites by their familiar arts, and silent Policies, would at last worke out their intended point, which indeed since that time, they have well neare by fully gained.

But to King *Charles* eye no evidence useth to bee so demonstrative as that which cometh from the learned hand of his blessed Father. Would wee know how gracious a Plant *Arminianisme* and the dressers of it will prove in England, or any where else, advise with King *James*, who after full triall and long consultation about this emergent, with the Divines of his Court, especially the late arch-bishop Abbots gave out at last his Decreet in print, and that in Latine, not onely for a present declaration to the States of *Holland* of his minde against *Forstius*, and a cleare Confession of his Faith in those points to the Christian VWorld, but above all to remaine a perpetuall Register for his heirs and  
suc

King *James*  
judgement of *Ar-*  
*minianisme*.



(a) Declarat.

contr. Vorst. pag. 15. Non erubescit ita crasse mentiri, ut affirmet hæreses libro suo expressas à professione Ecclesiæ Anglicanæ non dissentire.

(b) Ibid. pag. 12. Gnaviter impudens & ferreus.

(c) Ibid. pag. 18. Detestanda hæreses novitar, exortæ maturè exstinguendæ, & ad usque inferos unde manarunt relegandæ.

(d) Ibid. pag. 12. Sola inscriptio clamat igni damnandum.

(e) Ibid. pag. 14. Inimicus Deo Arminius, cujus discipuli pestes, arrogant, heretici, ad eos sodarij.

(f) Ibid. pag. 15. A Deo maledictionem, apud Ecclesiâs omnes infamiam, in Republicam perpetuam, distractionem.

The great increase of Arminians in Scotland by Canterburies meanes.

( 10 )

successours, of his faithfull advise, if after his death their Kingdomes should be ever in danger to be pestered with that wicked seed.

In that treatise, his Majestie doth first (a) avow all them to be grosse lyers, who doe not blush to affirmeth that any of the *Arminian* articles, even that most plausible one of the Saints apostasie are consonant with the Doctrine or articles of the Church of England. (b) Hee stileth *Bertius* for such a slander, a very impudent and brazen faced man. 2. (c) He pronounceth these Doctrines of *Arminius* to be heresies lately revived and damnable to the hells, from whence they come. 3. (d) That *Bertius* for the very title of his booke, The Saints apostacie, deserved burning. 4. (e) That *Arminius* and his Schollers were to be reputed pests, enemies to God, proud, schismaticall, hereticall, Atheists. 5. (f) Hee affirmeth that their tolleration would not faile to bring upon the heads of their toleraters let be favourers, Gods malediction, an evill report, slander and infamie with all the Churches abroad, and certaine Schisme, division and tumults at home.

Shall wee then make any doubt of King Charles full contentment that we avow *Arminianisme* to be such a dangerous innovation in our Religion as the Reformed Churches abroad, and his Father at home hath taught us to count it where ever it is found.

Notwithstanding this bitter roote amongst us was setting up the head of late very boldly in all the prime places of our Kingdome; wee have had since the reformation many bickerings about the Church govern

government and Ceremonies, but in matters of Doctrine never any controversie was knowne, till some yeares agoe a favourable aire from the mouth of Doctor *Land* at Court began to blow upon these unhappie seeds of *Arminius*. No sooner was those south-winds sensible in our climate, but at once in *S. Andrews, Edinburgh, Aberdeen*, and about *Glasgow* that weed began to spring amaine.

Doctour *Wederburne* in the new Colledge of *S. Andrews* did stusse his dictates to the younge Students in Divinitie with these errours. This man upon the feares of our Churches censure, having fled the Countrie, was very tenderly embraced by his Grace at Court, and well rewarded with a faire Benefice in England for his labours; But to the end his talents should not lye hid, although a man very unmeete either for preaching or government, hee was at once sent downe to us, without knowledge of our Kirk, by *Canterburies* onely favour to be Bishop of *Dumblane*, for this purpose mainly that in the *Royall Chappell*, whereof that Bishop is alwayes Dean, hee might in despite of all our Presbyteries weive out the webbe hee had begun in *S. Andrews*. So at once there was erected a society of twentie foure Royall Chaplains, who were thought fittest of the whole Cleargie of the Kingdome, to be allured with hopes of favour from Court, to preach to the State, the Deans *Arminian* tenets.

In *Edinburgh* *M. Sydserfe* did partly play his part, and for the reward of his boldnesse, had cast in his ap in atrace the Deanrie of *Edinburgh*, the Bishoprick of *Brechan*, and last of *Galloway*, with full hopes in a short time of an Archbishops stake,



In the North, Doctour *Forbes* the onely Father of the most of those who fell away from the doctrine of our Church, came to good speed in his evill labours, and for his paines was honoured with the first seate in the new erected chayre of our principall citty.

Others about *Glasgow* made their preaching of the *Arminian* errours the pathway to their assured advancement.

In our generall Assembly we found that this cockle was comming up apace in verie manie furrowes of our field; Some of it we were forced, albeit to our great grieve, to draw up & cast over the dike, which at once was received and replanted in England in too good a soyle.

The Kings names stolen by *Canterbury* to the defence of *Arminians*.

(g) Large declar. pag. 74. According to their weake and poore power they did determine controversies concerning predestination, universal grace irresistibilitie of grace, concurrence in grace, and other such like intricate points, that some mē would be loath to live so long as they could make them understand them.

(h) Some Ministers were de-

We confesse that it happened not much beside our expectation; that our *Arminians* after the censure of our Church should at Court have beene to graciously received and sheltered in the sanctuarie of his Grace at *Lambeth*; But this indeed did and doth astonish us all, that any should have beene so bold as to have stolen King *Charles* name to a printed Declaration, wherein not onely our generall Assembly is condemned for using any censure at all against any for the crime of *Arminianisme*; (g) But also *Arminius* articles are all utterly flighted and pronounced to be of so obscure and intricate a nature, that both our Assembly was to peart to make any determination about them, and that many of our number were altogether unable by any teaching ever to winne so much as to the understanding of the very questions: (h) Yea, those articles are avowed to be consonant, and in nothing to bee opposite to the Confession of our Church, and are freely absolved of all Poperie.

Because

(i) Because indeed (for this is the only reason) some learned Papists finde divers of *Arminius* points to be so absurd, that their stomackes cannot away with them, and some of the *Lutheran* divines agree with the *Arminians* in certaine parcels of some of their articles. They must be strangers in these questions, who are ignorant in how many things the *Dominicans* and all Papists agree with *Arminius*, and in how many the *Lutherans* disagree from him. However wee were and are amazed to see *Canterburie* so malapeart, as to proclame in the Kings name, beside many other strange things, the articles of *Arminius*, to bee so farre above the capacitie of our generall Assembly, that it deserves a Royall reproofe for min-  
ting to determine any thing in them, and that they are no wayes contrary to the doctrine of our Church, neither any wayes Popish, and that for a reason, which will exeeme from the note of Poperie every error which is so grossly absurd, that some learned Papists are forced to contradict it, or some grosse *Lutheran* can gett his throat extended to swallow it downe.

derived for *Arminianisme*, a course never heard off in any place where any rule of justice was observed, that a Minister should bee deprived for holding any Tenet, which is not against the doctrine of that Church wherein he liveth, and that before it be prohibited & condemned by that Church. Now there is nothing in the confession of that Church against these Tenets.

(i) Pag. 303. They could make no answer when it

was told them these Tenets, could not bee counted Popish, concerning which, or the chiefe of which as learned Papists as any in the world, the *Dominicans* & *Jesuites* did differ as much as the Protestants, and that those which doe adhere to the *Augustin* confession, did hold that side of those Tenets, which the *Arminians* did hold, and yet they were very far from beeing Papists, beeing the first Protestants, and therefore it was against all sense to condemne that for Poperie which was held by many Protestant Churches, and reject by many learned Papists.

This boldnesse can not in any reason bee imputed to our gracious Sovereigne; For how is it possible that hee upon any tollerable information,

*Canterburie* is the author of his part of the declaration



should ever have suffered himselfe to be induced to write or speake in such a straine of these things which so lately by his learned Father was declared in print, and that in Latine to be no lesse then heresies, worthie of burning; yea, damnable to the very infernall pitt; whence as he sayes, they did first come up. Neither is it like that these Sentences come from the heart of *D. Balcanquell* the penman of them; For hee was a member of *Dort* Synod, and brought up in the Church of Scotland, the man is not unseene in the Popish Tenets; How is it possible that his conscience should absolve the *Arminian* errours of all Poperie, and all contrarietie to the *Scottish* confession.

May any be so uncharitable, as to suspect his late promotion in *Durbame*, hath altered so loone his minde? Sure not long since, both in England and Scotland, he did desire to be esteemed by his friends, one of those whom *Canterburie* did maligne, and hold downe for his certaine and knowne resolutions, and reputed abilitie to oppose his Graces *Arminian*, and Popish innovations.

His Majestie being certainly cleare of this imputation, and readily also *Balcanquell*, the amanuense, on whom can the fault lye but *Canterburie*, the directors back? For the world knowes, that on his shoulders for common alone, the King doth devolve the trust of all Bookish and Ecclesiasticall affaires that concernes him, that at his commandement hee hath written in the Kings name that part at the least of the declination, which patronizeth the *Arminians* persons and cause, we doe not conjecture, but demonstrate

strate

strate by the constant & avowed course of his Graces carriage, in advancing *Arminianisme* at all occasions, in all the Kings Dominions.

That this may appeare, consider his practises, not so much among us, as in the *Irish Church*, where yet his hand is very nimble, to let these ungracious plants, and to nippe off all the overspreading branches of any tree that may overtop them; For who else in a moment, hath advanced *D. Bramble*, not onely to the Sea of *Derris*, but to be the Kings Vicar Generall?

The Irish Church infected with Arminianisme by Canterbury.

Who sent *D. Chappell* first to the Universitie of *Dubline*, and then to his Episcopall Chaire?

Who holds downe the head of that Orthodox *Primate*, and of all who have any zeale there to the truth of God?

Who caused not onely refuse the confirmation of these *Antiarminian* articles of *Ireland*, in the last Parliament, but threatned also to burne them by the hand of the hang-man? Whose invention are these privie articles, which his Creature my Lord of *Derry* presents to diverse who take Orders from his holy hands?

We will passe these and such other effects, which the remote rayes of his Graces countenance doe produce in so great a distance; Onely behold! How great an increate that unhappie plant hath made there in England, where his eye is neerer to view, and his hand to water it.

In the 25. yeare, at the very instant of King James death, *D. Montagu*, with *D. Whites* approbation, did put to the presse all the articles of *Arminianisme*.

The Canterburians in England teach the first and second article of Arminianisme,



(k) Appeal, p. 60. I professe my through & sincere dissent from the faction of novellizing Puritans, but in no point more thē in the doctrine of desperate predestination. *Ibid.* p. 70. I see no reason why any of the divines of our Church present at the Synod of *Dort*, should take any offence at my dissenting, who had no authoritie that I know of to conclude me, more

then I doe at them, for differing from me in their judgments, *quisque abundet in suo sensu.* *Ibid.* pag. 71. I am sure the Church of England never so determined in her doctrine. *Ibid.* pag. 72, at the conference of Hamptoun-court, before his Majestie, by D. *Bancroft*, that doctrine of irrelative predestination was stiled against the articles of *Lambeth*, then urged by the Puritans, a desperate doctrine, without reproof or taxation of any. *Ibid.* pag. 50, your absolute, necessarie, determined, irresistible, irrelative decree of God, to call, save, and glorifie S. Peter, for instance infallible, without any consideration had off, or regard unto his faith, obedience, repentance: I say it truly, it is the fancie of some particular men.

*minius* in the same tearmes, with the same arguments and most injurious calumniationes of the Orthodox doctrine, as *Spalato* and the *Remonstrants* had done a little before, but with this difference, that where those had dipped their pennes in inke, D. *Montagu* doth write with venegar & gall, in every other line, casting out the venome of his bitter Spirit, on all that cometh in his way, except they be fowles of his own feather; for oft when he speakes of *Iesuites Cardinals, Popes*, hee annoynts his lips with the sweetest honey, and perfumes his breath with the most cordiall tablets. If any doe doubt of his full *Arminianisme*, let them cast up his Appeale, and see it clearly, (k) in the first and second Article of Election and Redemption, he avoweth his aversnesse from the Doctrine of *Lambeth* and *Dort*, which teacheth, that God from eternitie did elect us to grace & salvation, not for any consideration of our faith, workes, or any thing in us as causes, respects, or conditions, antecedent to that decree, but onely of his meere mercy; And that from this Election all our faith, workes, and perseverance doe flow as effects: Hee calleth this the private fanisie of the Divines of *Dort*, opposite to the Doctrine of the Church of England; For this assertion he slandereth the Synod of *Lambeth*, as teachers

of despe-

of desperate doctrine, and would father this foule imputation, but very fallly on the Conference at *Hampdon Con. t.*

( ) Again he avoweth positively, that faith goeth before Election, and that to all the lost race of *Adams* alike, Gods mercie in Christ is propounded till the parties free-will, by beleaving or mil-beleaving, make the disproportion antecedent to any divine either election, or reprobation.

we have gone, and no word yet of predestination, for how could it be in a partitie? There must be first conceived a disproportion, before there can be conceived an Election or dereliction: God had compassion of men in the masse of perdition, upon *singulos generum, & genera singularum*, and out of his love, *motu mero*, no otherwise stretched out to them deliverance, in a Mediator the Man *Iesus Christ*, and drew them out that tooke hold of mercie, leaving them there that would none of him.

One of the reasons why King *James* stiled *Arminius* disciples Atheists, was, because their first article of conditionall Election did draw them by an inevitable necessitie to the maintenance of *Vorstian* impiety; For make me once Gods eternall decree posterior and dependant from faith, repentance, perseverance, and such works, which they make flow from the free-will of changeable men; that decree of God will bee changeable, it will be a separable accident in him; God will be a composed substance of subject, & true accidents, no more an absolute simple essence, and so no more God. *Vorstius* ingenuitie in professing this composition is not misliked by the most learned of the *Belgick Arminians*, who use not as many of the English, to deny the clear consequences of their doctrine, if they be necessary, though never so absurd. However in this very place *Montagu* maintaines very *Vorstian* Atheisme, as expressly as any can doe, making the divine

(1) *Ibid. pag. 61, 64.* I shall as I can briefly set downe what I conceive of this act of Gods decree of predestination, setting by all execution of purpose: this farre

Why King James stiled them Atheists.



(m)Appeale p. 49. the Stoicks among others held that paradox of old, *Deum ire per omne terras tractus maris, cælumque profundum*. They meant it substantially, and so impiously. Christians doe hold it too, but dispositively in his providence.

They teach the third and fourth article.

(n) Appeal. p. 89. S. Steven in *terminis* hath the very word *arminius*, you resist, nay, fall crosse with the holy Ghost, not suffering him to worke grace in you. If the Counsell meant it *de gratia exci-*

*tante, praeveniente operante*; I think no man will deny it *de gratia adiuvante, subsequente, cooperante*; there is without question in the naturall will of a regenerate man so much carnal concupiscence, as may make him resist and rebell against the Law of the Spirit. And if a man justified may fall away from grace, which is the doctrine of the Church of England, then without question your selves being judges, he may resist the grace of God offered. (o) Ibid. p. 95. Thus having with as great diligence as I could examined this question *inter partes* of free-will, I doe ingenuously confesse, that I can not finde any such materiall difference betweene the Pontificians, at least of better temper, and our Church.

vine essence to be finite, his omnipresence not to be in substance, but in providence, (m) and so making God to be no God. This, though long agoe, by learned Featlie, objected in print to Montagu, lies full upon him without any clearing. Certainly our *Arminians* in Scotland were begun both in word and writt to undertake the dispute; for all that *Karstun* had printed; I speake what I know, and have felt oft to my great paines.

*Arminianisme* is a chaine, any one linck wherof, but specially the first will draw all the rest, yet see the other also expressed by Montagu. In the articles of grace and freewill, not onelie he goes cleare with the *Arminians*, teaching that mans will hath ever a facultie to resist, and oftimes according to the Doctrine of the Church of England, actually doth resist, reject, frustrate, and overcoms the most powerfull acts of the spirit and grace of God, even those which are employed about regeneration, sanctification, justification, perseverance. (n) Not onely doeth he thus farre proceed, but also he avowes, that all the difference which is betwixt the Church of England & Rome, in this head of freewill, to be in nothing materiall, (o) & reallie long agoe to be ended and agreed amongst the most judicious and sober of both the sides.

For the fifth of perleurance, he is as grosse as any other Remonstrant or Molinean Iesuite, professing, that no man in this life can have more assurance not to fall away both totally and finally from all the grace he gets, then the diuels (p) had once in heaven, and Adam once in paradise.

Also the fifth.

(p) Antigag. p.  
16 I. Man is not  
likely in the State  
of grace to be of

an higher alloy then angels were in the state of glory, then Adam was in the state of innocencie. Now if Adam in paradise, and Lucifer in heaven did fall and losse their originall estate, the one totally, & the other eternally, what greater assurāce hath any man in the state of proficiencie, not of consumatiō

Behold the Arminian ensigne fairly now displayed in England by the the hands of *Montagu* and *White*, under the conduct of D. *Land*, Bishop of *S. Davids*, even then the President and chiefe of Ecclesiasticall affaires, of the Duke of *Buckingham*s secret Counsel. At the first sight of this black banner, a number of brave Champions got to their armes; pulpits over all England rang, presses swat against the boldnesse of that, but small hand full then of courizing Divines. Their craftie leader seeing the spight of opposition, and finding it meet for a little to hold in, and fold up his displayed colours, did by the Duke his Patron perswade the expediency of that pollicie, which the Iesuites had immediately before, for that same very deligne moved the Roman consistorie to practise. He obtained a Proclamation, commanding silence to both sides, discharging all preaching, all printing in these controversies, astricting to the cleare, plaine and very grammaticall sense of the articles of England in these points, without all further deductions. By this means his intentiōs were much promoted, opē avowers of *Arminianisme* were by publicke authority so

Silence by procla-  
mation injoynd  
to both sides,

E

exceeded



exerced from any censure , a reall Libertie was thus proclaimed over all the Land , for any who pleased to embrace *Arminianisme* without opposition.

The Arminians in  
England advanced.

Hereby in two or three yeares the infection spread so farre and broad, that the Parliament was forced in the 28. to make the encrease of *Arminianisme* their chiefe grievance to his Majestie ; But at that time *D. Lind* was growne greater. He had mounted up from the Bath to *London*, and to make a shew there in Parliament of his power, in the eye of all the complainers , hee raised up *Montagu* to the Episcopall Chaire of his owne Diocesan, *D. Carleton*, who had lately chastised him in print for his Arminian appeal. *D. White* his other chiftane , that all great spirits might be encouraged to run the wayes which *D. Lind* pointed out to them, in despight of these Parliamentarie Remonstrants , was advanced from Bishoprick to Bishoprick, till death at the step of *Elie* did interrupt the course of his promotion , that to *Wren* a third violent follower of his Arminian Tenets , way might be made for to climb up the remaining steps of the Ladder of his Honours.

Now to the end that the world may know, that my lord of *Canterburie* doth nothing blush at the advancement of such men , heare what a publicke Testimony of huge worth and deserving, hee caused his Herald *Peter Heylen* to proclaime to that *Triumvirat* , not onely at his owne directions , ( for that moderate answer of *Heylens* is the *Iusto volumine*, which his G. did promise to the World in his *Starve Chamber* speech ) but also in name of Authoritie ; If *Heylen*

lye not, who sayes: Hee writes that booke at the commandement of the state: There after the cryasse of *Canterburies* owne extraordinarie praises (q) the renown of his three underleaders, is loudly sounded as of plaine non-luches. (r)

(q) A moderate answer, pag. 78. you will be troubled to finde *Canterburies* equall in our Church, since

K. Edwards reformation, whether yee look to his publick or private demeanours. (r) Ibid. pag 84. *White, Montagu, and Wren*, whom you so abuse, are such, who for their endeavours for this Churches honour & felicitie in their service to the King, full abilities in learning, have had no equals in this Church, since the Reformation.

All these his Graces favours to his followers, would have beene the more tolerable if hee would have permitted his orthodox opposites to have had some share in their Princes affection, or at least have lived in peace in their owne places. But behold, all that crosses his way must downe, were they the greatest Bishops in the Dominions. For who else wrought the late Arch-bishop so farre out of the Kings grace, that he remained some yeares before his death well near confined to his house at *Lambeth*? Who hath caused to be caged up in the tower that great & learned Bishop of *Lincolne*? what ever else may bee in the man. What fray makes that worthe Pimate *Vsher* to foretell oft to his friends his expectation, to bee sent over Sea, to dye a pedant teaching boyes for his bread, by the persecution of this faction, whose wayes he avowes to many, doth tend to manifest Arminianisme and Poperie. This their resolution to persecute with all extremitie, every one who shall mint to print or preach any thing against Arminianisme, they avow it openly, not onely by deeds ( for why else was poore *Baxter* cast by *Canterburie* in the Fleet for

Their opposites disgraced and persecuted.



(s) Chr. Dow.  
 Answer to Burton.  
 Mr. Burton did  
 preach on the  
 highest point of  
 predestination in a  
 controverted way  
 with disputes and  
 clamorous invectives  
 against those  
 who dissent'd from  
 him in opinion, his  
 questioning & sus-

pending for this cause, was nothing contrary to his Majesties declarations  
 Ibid. pag. 40. Bee it so that the doctrine of election, effectual vocation, as-  
 surance of perseverance, are by the Kings declaration suppress'd, rather than  
 the peace of the Church should be disturb'd, we might truly say of that time  
 when his Majesties declaration was published, that men were incapable of  
 these doctrines, when men began to chyle, and to count each other Anathe-  
 ma, as it was with our neighbours, it began to be with us, was it not im-  
 possible to enjoin both sides silence? By this means you say, there is no Minister nor  
 one among thousand that dare clearely preach of these most comfortable  
 doctrines, and so soundly confute the Arminian heresie. Blessed be God  
 there are so few who dare, and I with those few who dare, had shew'd  
 more obedience to his Majestie.

Canterburie & his  
 followers contrary  
 to the proclama-  
 tion, goe on still to  
 print, let be to  
 preach their Te-  
 nets,

printing of *B. Davenants* letter to *B. Hall* against  
 some passage of *Arminianisme* at the Authours di-  
 rection as we see it set downe by *Huntly* in his *Bre-*  
*viat*) but even in open print, for when *Burton* com-  
 plaines to the King that he was silenced by *Canter-*  
*burie* for expounding of his ordinary text *Rom. 8.*  
*Whom God had predestinate those he hath called* and  
 applying it to the present *Pelagianisme* and *Pope*  
 of the *Arminians*, *Christopher Dow* (s) approved by  
*Canterburies* Chaplane, & *P. Helen* directed to speake  
 for *Canterburie* himselve doth not stand to affirme,  
 that this was a cause well deserving all the suffering  
 he complained off.

Could any here but expect of his Graces wilddom  
 and loyaltie, when his sollicitude appeareth to dis-  
 grace and punish without respect of persons all who  
 in contempt, as hee saith, of the Kings proclama-  
 tion will not desist from the publick oppugning of *Ar-*  
*minianisme*, that on the other hand the preachers & pri-  
 mers for *Arminianisme* according to that same procla-  
 mation should be put to some order; yet this is so  
 neglected, that all who are so affected, *Consins*, *Colins*,  
*Bo*

Beel in Cambridge, Potter and Jackson in Oxford, and many more prime Doctours in both Universities in the cittie, in the Court, and over all the Land, boldly give out their minde to all they meete with, for the advancement of the new way, yea boldnesse in running thole pathes hath beene knowne to have beene the high way in all the three Dominions these yeares bygone to certaine promotion in many men who to the worlds eyes had no other singular emmencie of any good parts.

But that his Graces tramping upon the Kings Proclamation may be yet the more evident, behold how he doth dayly dispense both with his owne pen and thole also of his friends to write and print for *Arminianisme* what they please.

White being taxed by Burton for his subscription to Montagnous appeal, is so far from the least retraction, that the first article of Apostacie & uncertaintie of salvation, which Burton did single out of all Montagnous errors, as most opposite to Christian comfort, he maintaines it in his owne answer to the Dialogue; but as the custome now is under the covert of some Fathers name, at great length with much bitterness, and casts out without provocation in his Treatise of the Sabbath, the first and second article (1) Mr. Dow and Schelfoord use the same plainesse. Yea, in the 31. yeare that faction was so malapart, as to let out the historickall narration, by one M. A. Heward, wherein all the Articles of *Arminius* at length, with these false and bitter calumniationes of our doctrine; Which are usually chanted and rechanted by the Remonstrants, are not onely lett downe as truths, but

(1) P. 82. The benefit of redemption, by the antecedent will of Christ is intended to all men living, though all men by reason of their own demerits doe not actually receive the Fruit of it. *Voluntas antecedens est voluntas primaria & beneplacitum Dei ex eius nativa propensione existens, nullo tamque sumans occasionem ex nobis.*



but also fathered upon the first reformers & Martyrs of England.

That booke when it had beene out a while, was called in, not because the Doctrines were false, nor because the storie was forged, as that learned Knight *S. Umphrey Lyne* by the ocular inspection of the originall manuscript did since demonstrate, but the only reason of the calling of it backe, as his Grace makes *Heylen* declare to us, was, the dinne and clamour which *Burton*, then one of the Ministers of *London*, made against it. (w)

(w) Moderat answer, p. 121. The Historicall narration was called in also for your pleasure.

*Canterbury* himselfe is nothing afrayed to lend his own hand to pull downe any thing that seemes crosse to *Arminianisme*. The certainty of salvation, the assurance of election, is such an eyesore, that to have it away, hee stands not with his owne hand to cutt and mangle the very *Lyturgie* of the Church, otherwise a sacred peace, and a *noli me tangere* in England in the smallest points, were they never so much by any censured of error: Yet if any clause crosse *Arminianisme* or *Poperie*, his Grace doth not spare without dinne to expurge it, did it stand in the most eminent places thereof in the very morning prayers for the Kings person.

Here there was this clause fixed since the reformation (whoart the Father of thine Elect and their Seed) this seemed to be a publike profession, that it was not unlawfull for King *Charles* to avow his certainty and perswasion that God was his Father, and hee his adopted Childe, elect to salvation. His Grace could not endure any longer such a scandalous speech to bee uttered, but with his owne hand scrip-  
peth

peth it out. Being challenged for it by *Burton*, and the out-cries of the people, hee confesseth the Fact; Onely for excuse, bringeth three reasons, of which you may judge: (x) First hee saith, It was done in his predecessours time; Doth not this make his presumption the more intollerable, that any inferior Bishopp, living at the very luge of the Archbishop, should mint to expurge the Lyrurgie. Secondly, Hee pretends the Kings command for his doing.

Doth not this encrease his guiltinesse, that he and his followers are become so wicked and irrespactive, as to make it an ordinarie pranke, to cast their owne misdeeds upon the broad back of the Prince. Dare hee say, that the King commanded any such thing *more p op 10?* Did hee command that expunction without any information, without any mans advice? Did any King of England ever assay to expurge the publike Bookes of the Church, without the advice of his Cleargie? Did ever King *Charles* medle in any Church matters of farre lesse importance, without *D. Linds* counsell?

The third excuse: That the King then had no Seed. How is this pertinent? May not a childlesse man say in his prayers, that God is the Father of the Elect, and of their Seed, though himselfe as yet have no Seed? But the true caule of his anger against this passage of the Lyrurgie, seemeth to have beene none other then this *Arminian* conclusiō; that all faith of election in particular, of personall adoption or salvation, is nought but presumption.

That this is his Graces faith, may appeare by his Chaplans hand, at that base and false storie of *Ap-  
Evan*

(x) Star-chamber speech, p. 28 It was put out as the Ks. direction, in my predecessours time when the king had no children.



(y) Satan like an Angell of Light stirring up in the heart of immortalised persons a spirituall pride in a high conceit of their gifts, the assurance of their Election, illumination, conversion, imaginative sense of their adoption, &c.

(z) Pag. 82. *Salvatorum satis certa quamvis ipsis ignota, ex gratia & infinita sua misericordia deus hanc spem & suam vissionem huius spei prophetiam, amplioris non expectamus,*

(z) *Scripturae*, we

think it not safe for any man peremptorily to presume himself predestinar.

A demonstration of Canterbury Arminianisme in the highest degree.

(a) Pag. 3. Or if you be so dull as not to apprehend that, yet must the publishing of this

Libel rest in conclusion on my Lord high Thesauror the Bishop of London at whose house the booke was licentiate, which is so high a language against authority against the practise of this Realme, for licenciating of bookes against the honour of the Star-chamber, on whose decree that practise is founded, &c.

*Evan* by *Study*, wherein are bitter invectives against all such perswasions as puritanik delusions, (y) yea, he is contented that *Chouman* should print over and over againe his unworthie collections, not onely subscribed by his Chaplane, but dedicated to himselfe, wherein salvation is avowed to be a thing unknown, and whereof no man can have any further, or should wish for any more then a good hope. (z) And if any desire a clearer confession, behold himselfe in those *oposcula posthuma* of *Andrews*, which he setteth out to the world after the mans death, & dedicates to the King: avowing that the Church of England doth maintaine no personall perswasion of predestination, which Tenet Cardinall *Pirroun* had objected to them as presumption. (z) *White* also in his answer to the Dialogue, makes mans election a misterie, which God hath so hid in his secret counsell, that no man, can in this life come to any knowledge, let be assurance of it, at great length from the 97. page to the 103. and that most plainly.

But to close this Chapter, passing a number of evidences, I bring but one more, which readily may be demonstrative, though all other were layd aside. By the Lawes and practickes of England, a Chaplaine licencing of a booke for the presse is taken for his Lord the Bishops deed; So *Helen* approved by *Canterburie* teacheth in his *Antidotum*, (a) and for this there is reason, for the Lawes give authoritie of

Licencing

Licencing to no Chaplane, but to their Lords alone, who are to bee answerable for that which their Ser-  
vant doeth in their name. Also the Chaplane at the  
Licencing receives the principall subscribed Copie  
which he delivereth to his Lord: to be laid up in his  
Episcopall Register.

William Bray, one of *Canterburies* Chaplaines sub-  
scribed *Chonni Collectiones Theologicae*, as consonant  
to the doctrine of the Church of England, & meet for  
the presse. The Author dedicated the Treatise to my  
L. of *Canterburie*, it was printed at *London* 1636. In  
this booke, the first article, which by the confession  
of all sides drawes with it all the rest, is set downe in  
more plaine and foule termes then *Molina* or any  
Jesuite; sure I am then *Aminius*, *Vorsium*, or any their  
followers ever did deliver, (b) teaching in one These  
whole three grosse errors.

1. That mens faith, repentance, perseverance, are  
the true causes of their Salvation; as mis-beliefe,  
impenitencie, apostasie, are of damnation: Doeth  
*Bellarmino* goe so farre in his Doctrine of Justificati-  
on and merite?

2. That those finnes are no lesse the true causes  
of reprobation then of damnation.

3. That mens faith, repentance, perseverance,  
are no lesse the true causes of their eternall Election,  
then mis-beliefe, or other finnes of their tempo-  
rall damnation. Let Charitie suppose that his  
Grace in the middest of his numerous and weigh-  
tie imployments hath beene forced to neglect the  
reading of a booke of this nature, though dedicate  
to himselfe, albeit it is well knowne that his  
watchfull eye is fixed upon nothing more then

F

Pamphlets

(b) Pag. 18. *Non  
vidio rationem in  
contrarium quare  
cum qua est ex  
Deo per unam  
eandemque actionem  
bonitatis a  
seipso emanantem,  
recta ordinatio fi-  
dei in Christum  
resipiscencie, obe-  
dientie, perseveran-  
tie, sit causa salva-  
tionis perversa que  
ex hominibus est  
damnationis, non  
in eadem unitatis  
ratione, electionis  
& reprobationis  
etiam causa agno-  
scantur.*



Pamphlets which passes the presse upon doctrines now controverted, yet his Grace being publicly upbraided, for countenancing of this Booke, by Dr. *Bastwick* in the face of the Star-chamber, and being advertised of its dedication to himselfe, of the errors contained in it, yea of injuries against the King of the deepest staine, as these which strooke at the very root of his Supremacie and that in favour of the Bishops:

When in such a place *Canterburie* was taxed for letting his name stand before a booke that wounded the Kings Monarchick Government at the very heart, and did transference from the Crowne to the Miter, one of its fairest diamonds, which the King and his Father before him did ever love most dearly, no charitie will longer permitt us to beleieve, but his Grace would without further delay lend some two, or three spare-houres to the viewing of such a piece which did concerne the King and himselfe so nearly. Having therefore without all doubt both scene and most narrowly sifted all the corners of that small Treatise, and yet beene so farre from reproving the Authour, from censuring the Licencer, his Chaplan, from calling in the booke, from expurging any one jot that was in it, that the Treatise the second time is put to the presse at *London* with the same licence, the same dedication, no letter of the points in question altered; May wee not conclude, with the favour of all reasonable men, that it is my Lord of *Canterburie* expresse minde to have his owne name prefixed, and his Chaplans hand subjoynd to the grossest errors of *Arminius*, and so to professe openly his contempt of the Kings proclamation, for the pretended violation

ation whereof he causeth stigmatize, mutilat, fine  
excessively, imprison for time of life, very vertuous  
Gentle-men, both Divines, Lawyers, Physicians, and  
of other faculties.

What here can bee said for his Graces Apologie,  
nothing commeth in my minde, except one allega-  
tion, that the point in hand crosseth not the procla-  
mation, discharging to proceed in those questions  
beyond the grammaticall construction and literall  
sense of the articles of England.

The Authour indeed in his Epistle dedicatorie  
owes to his Grace that the *These* alleadged, and all  
the rest of his booke doeth perfectly agree with the  
English Articles in the very first and literall sense,  
whereof the proclamation speaketh.

(c) And to this assertion the Licencers hand is re-  
spective as to the rest of the booke; But of this miserable  
Apologie, which yet is the onely one which I can ima-  
gine possible, this will bee the necessary issue, that the  
prose lye, which good King *Jama* put upon the bold  
row of impudent *Bertius*, for his affirming that one  
Article of the Saints apostasie, let be other more vile  
*Arminian* Tenets, was consonant with the articles of  
England, must be throwne backe from *Bertius* on the  
Kings face, and that in as disgracefull a way as it was  
first given; *Montagew* and *White*, with his Graces  
permission, did give that venerable Prince long agoe  
the lye at home in English, affirming the perfect a-  
greeance of the *Arminian* Apostasie with the doctrine  
of England.

But this affront contents not his Grace, except this  
charous medicine, under the shelter of his Archie-  
scopall name be lie his Majestie over-sea, and over

Arminianisme is  
consonant to the  
articles of Eng<sup>d</sup>l,  
and not contrary  
to the proclama-  
tion.

(c) *Nec videantur  
sensum articulorum  
ecclesie Anglicane  
in literalis & gram-  
maticali nedum in  
affixo verborum  
sensu transgredi,*



the whole world, where the Latine is understood.

Beside this shamefull inconvenience, another dangerous evill will necessarily follow from this Apologie, to wit: That the *Arminian* Doctrine may not only be tolerated in England, which yet, if King *James* may be trusted, cannot faile to draw down upon England a curse from God, shame from abroad, horrible schisme at home, but also, since their grossest articles are declared in print and in Latine, under the shadow of *Canterburies* name, to be fully consonant to the very litterall sense of the Articles of England, all the members of that Church may be compelled presently without more delay to embrace those doctrines; and that any man is permitted in England to beleve in peace the *Antiarminian* Articles, where in *Queene Elizabeth* and *King James* did live and dye, it is of meere favour and the Princes mercie who readily by the Archbishops intercession is diverted from pressing the profession of those articles according to the first and most litterall sense, which now is clearly avowed to bee after *Arminius*; yet *Molina* his minde.

### CHAP. III.

#### *The Canterburians professed affection towards the Pope & Poperie in grosse.*

The faction once  
suspected of Lu-  
therianisme.

IT was the opinion of many among us for a long time, that the innovating faction did minde more then *Arminianism*, But at once, those who touched their pulse deeper, did finde a more high humor working

working in their veynes. With *Arminius* errours, they began incontinent to publish other Tenets, which to all meere *Arminians* were ridiculous follies.

The Elements of the Lords Supper began by them to be magnified, above the common phrased of Protestant Divines, a corporall presence of Christs humanity, in and about the Elements to be glanced at, a kinde of omnipresence of Christs flesh to be preached, a number of adorations before those Elements, and all that was neere them, both the Altar, Bason, Challice, and Chancell to be urged, many new Ceremonies, which for many yeares had beene out of use, to bee taken in, a great bitternesse of spirit, against all who ran not after these new guyles to appeare.

This made us thinke they intended to steppe over from *Arminius* to *Luther*. In this conception wee were somewhat confirmed, considering their earnest recommendation, to the reading of young Students the late *Lutheran Divines*, such as *Hutter*, *Meisner*, *Gerard*, with their crying downe, both in private and publick of *Calvine*, *Beza*, *Martyr*, *Bucer*, and the rest of the famous writers, both ancient and late of the *French & Belgick Churches*.

Their giving it out also, that their martyred Reformers, *Crammer*, *Ridley*, *Latimer*, were of *Luthers* Schoole, & from him had learned those things, wherein the *English church* did differ frō the other reformed of *Calvins* framing. But most of al, by my lord of *Canterburies* great diligence under hand, to promote and reward that late negotiation of *M. Duries* with the



Churches over Sea, for the extenuating of the *Lutheran* errors, and procuring with their Churches, not onely a Syncretisme, which all good men did ever pant for, but also a full peace in termes so generall, so ambiguous, so flidderie, that were very suspicious to many, otherwise very peaceable mindes.

But at last Popery was found their mark.

These considerations moved us to thinke, that the factious motion might possibly end at *Lutheranism* without any further progresse. But it was not long, while every common eye did observe their bowle, to roll much beyond that marke. They published incontinent a number of the Romish errors, which to the very *Lutherans* were ever esteemed deadly poison, the Popish Faith, the Tridentine justification, merit of workes, workes of Supererogation, doctrinall traditions, *Limbus Patrum*, the Sacrifice of the Masse, adoration of images, monastick vows, Abbeyes and Nunries, the Authoritie of the Pope, a reunion with *Rome*, as shee stands.

Finding it so, we were driven to this conclusion, that as ordinarily the Spirit of defection doth not permit any Apostates to rest in any middle terme, but carrieth them along to the extreames of some palpable madnesse, to some strong delusion for the recompence of the first degrees of their fall from the love of the Truth, so also our Faction was carried quite beyond the bounds both of *Arminius* and *Luther*, yea of their owne so much once beloved *Cassander* and *Spalart*, and all the lists of that which they were wont to call moderation, to drinke of the vilest abominations, and the lowest dregs of the golden Cup of this Romish Whore: For now  
my

my Lord *Canterburie* and his followers ; are not ashamed to proclaime in print their affection to Poperie both in grosse and retaile. Let no man in this cast up to me any slander till he have heard and considered the probation of my allegations.

Poperie is a body of parts , if not innumerable, yet exceeding many. There is scarce any member great or small in this monster , whereto the faction hath not kythed too passionate a love. But for shortnesse , I will shew first their affection to the whole Masse of popish errours , their respect to the Church of *Rome* , and to the *Pope* the Head thereof, then in particular to the most principall and abominable parts of that *Chaos*. As for the whole of that confused lump, that they may winne the more easly, to the embracement of it , they cast downe in the entry the chiefe wall , they remove the maine impediment, whereby Protestants were ever kept therefrom.

What ever wee speake of some very few private men, yet all Protestant Churches without exception made ever the Popes Antichristianisme , their chiefe bulwark to keepe all their people from looking back towards that Babilonish Whoore.

No Church did make greater state of that fort then the English, & no man in that church more then King *Charles* blessed Father. Hee was not content himselfe to beleve and avow the Pope that great Antichrist, but also with arguments invincible drawn mainly from some passages of the Revelation, cleared now as light , by the Commentary of the Popes practises , to demonstrate to all Neighbour Princes and States of Christendome in a monitorie

*Tice*

To make way for their designs, they cly downe the Popes Antichristianisme.



Treatise this his beliefe, for that expresse end, that from this truth clearly proved, they might not onely see the necessitie he had to keep himselfe and his Subjects for evermore from returning to *Rome*, but they also by this one argument might be forced to cast off the yoke of the Pope, when they saw him cloathed with the garments of Antichrist.

It was the continuall song of all the Bishops and Clergie in England, till D. *Laud* gott absolute credite with the *Duke of Buckinghame*, that the Popes Antichristianisme was an engine of such efficacie as was able of it selfe alone, if well manadged to overthrow the wals of *Rome*.

(a) *Ceterum agendo quam nihil agant, & ambitioso magnorum voluminum apparatu non nisi lituras scribāt, disputatione ista de anticristo, liquido constare poterit; quia si causam hanc obtinuerimus esse romanum pontificem anticristum, de reliqua contraversia dubitandi, non erit relictus, locus, quia de Antichristi doctrina, quin perniciofa sit & impia dubitari non potest. (b) Illa mihi imprimus questio, quae est de anticristo, dignissima semper est visa, in qua docti determinandi omnes tum ingenij, tum industriae nervos contenderent; illa enim de veritate quam nos in hac causa singulari Dei beneficio tenemus, si inter omnes semel conveniret de reliquis statim contraversijs actum esset, debellatumque, neque aliquid in posterum periculi fores, quemquam omnino Christianum, cui sua causa esset salus, detecto jam anticristo, agnitoque adhaesurum.*

For this I give but two witnesses, two late English Bishops both of them deponing before all England to King *James*, and he accepting their testimonie, (a) *Abbots of Salisburrie* in his dedicatorie Epistle to king *James* before his Treatise of Antichrist. & *Downam* of *Derry* in the first paragraph (b) of his booke dedicated also to *K. James* upon that same subject. Notwithstanding my lord of *Canterburie*, For making the way to *Rome* more smooth, spareth not to cause raze downe to the earth this fort. *Montagu & White* his non-such divines, as we heard them filed at his Graces direction by his *Herault Heylene*, will have the kings unanswerable arguments proponed by him even to forraine Princes; not onely counted weake but plaine frenshies. This word doth *Featlie* cite from their

Appeal. (c) Christopher Dow is licentiat by Can-  
terburie, to affirme that howsoever our Divines at

the beginning of the Reformation in the heat of

dispute did upbraide the Pope with Antichristia-  
nisme, yet now that heat being cooled, the matter

to men in their sober blood appeares doubtfull,  
(d) his Graces Herauld appointed to speake for

his lord by the State, doth correct this simple Dow,  
and puts the matter out of all doubt, assuring by

good scripturall prooffe, by a text miserable a-  
bused, that the Pope is not, was not, and can not

be Antichrist. (e) And that in this matter there  
may heereafter betwixt the Canterburians and Ro-

me remaine no shadow of Controversie, their man  
Shelfoord, comes home to Bellarmine, well neere

in *omnibus*, making Antichrist one single man; a Jew  
preaching formall blasphemies against Christ natu-

res & person three yeares and an half, killing by his  
hands Enoch and Elias. And least any footsteppe

of this beliefe should ever appeare in the church of  
England, Canterburie confesseth that the place of

the publicke lyturgie wherein it was imported, was  
changed by his own hand. (g)

This scarre-crow being set aside, at once the  
Pope, the Cardinals and all their Religion began to

I have yet one thing more to say to you in this point, S. Iohn hath given it for  
a rule, that every spirit that confesseth not that Iesus Christ is come in the flesh,

is not of God, but is that spirit of Antichrist, whereof yee have heard. So that  
unlesse you can make good (as I thinke you can not) that the pope of Rome

confesseth not that Iesus Christ is come in the flesh, you have no reason to con-  
clude that he is that Antichrist. (f) His fifth sermon through the whole. (g)

Star-chamber speach, pag, 32. the first place is changed thus, from, Root out  
that Babylonish and Antichristian sect, which say of Ierusalem, into this forme

of words, Root out that *Romish* and *Babylonish* sect, of them, which say, This  
alteration is of so small consequence that it is, not worthie the speaking: or if

there be any thing of moment in it; it is answered in the next, where the chiefe  
thing he sayes, is, that he was commanded to alter it by the King for to remo-

ve scandall from the Papists.

(c) *Pelag. radi. v. 2.*

*tab. pag. 39.* As for the

Protestant arguments

taken out of the Apo-

calypse, to prove the

pope to be the Anti-

christ. Bellarmine cal-

leth them *deliramenta*,

dotages: And the ap-

pealer to shew more

zeal to the Popes cause

straineth further, & te-

armeth them apoca-

lypticall phrenesies.

(d)

P. 53. Many learned in

our church especially

when the greatest heat

was stricken betweene

us and Rome, have af-

firmed the Pope to be

the Antichrist, yet to

them that calmly and

seriously consider it, it

may not without good

reason be disputed as

doubtfull (e) Pag. 128.

S. Iohn hath given it for

a rule, that every spirit that

confesseth not that Iesus

Christ is come in the flesh,

is not of God, but is that

spirit of Antichrist, whereof

yee have heard. So that

unlesse you can make good

(as I thinke you can not)

that the pope of Rome

confesseth not that Iesus

Christ is come in the flesh,

you have no reason to con-

clude that he is that Anti-

christ. (f) His fifth sermon

through the whole. (g)

Star-chamber speach, pag,

32. the first place is changed

looke

G



They are contēt to ha- looke with a new face. Anent the Pope they tell  
 ve the popes authoritie first, (b) that the reformers did him pitifull wrong  
 set up again in England in spoyling him, not only of those things he had u-

(b) Montag. anti-  
 gage, pag. 41. *Gens abi-*  
*um unaquaque tandem*  
*suas sibi plumas repeten-*  
*do furtivis coloribus de-*  
*nudatam, propriis etiam*  
*quod non oportet, im-*  
*probantque vehementer*  
*inani & circumcisā,*  
*nudam, ridendum, exsi-*  
*bilandam corniculā ex-*  
*posuerunt.*  
 surped, but of many priviledges which were his  
 owne by due right, and should have beene left to  
 him untouched. Againē they will have us to be-  
 lieve, that the Sea of Rome was truelie Peters Apo-  
 stolick chaire, that Peter was truelie a Prince a-  
 mong the Apostles, that the Pope is (i) Petets one-  
 lie successor, that within the bounds of his owne  
 Patriarchat he is a Prince, he is a monarch. Third-  
 lie, that order and unitie do necessarily require one  
 Bishop to have the inspection and superioritie  
 over all Bishopes, and that this prerogative by  
 good Ecclesiasticall right is due to the Pope.

(i) Cant. relat. of the  
 confel. pag. 183 A pri-  
 macie of order was  
 never denyed to S. Pe-  
 ter, that Rome had po-  
 tentioren principatum

then other Churches: the Protestants grant, and that not only, because the Ro-  
 man Prelate was *ordine primus*, first in order and degré, which some one must  
 be to avoide confusion, but also, &c. Ibid. pag. 154. Austen sayeth indeed, that  
 in the Church of Rome there did ever flourish the principalitie of an Apostolick  
 Chaire, this no man denyes. Ibid. pag. 133. No man of learning doubts but the  
 Church of Rome had a powerfull principalitie within its owne patriarchat. Mon-  
 tag. Antigag. pag. 51. *Damus à Petro ad ætatem Augustini in Ecclesia Romana*  
*Apostolicæ cathedræ semper viguisse principatum.* Ibid. pag. 57. *Quæ ratio erat olim*  
*singulorum in suis provinciis Episcoporum, eadem erat in provinciis Metropolitæ,*  
*in terrarum orbe patriarcharum, rectè autem (quis negat) consuleum erat olim, &*  
*cautum per canones vetustæ Ecclesiæ, ut Romanus ille primus (nec hoc negatur) Epis-*  
*coporum, cui tot per occidentem suffraganei adhibebant, suam sententiam rogatus ad-*  
*hiberet, ubi fides Ecclesiæ universalis, aut novum in rebus ad πολιτείας spectantibus*  
*agitabatur, & quicquid sanciretur suo suffragio confirmaret, priusquam ratum fir-*  
*mmum fixumque legis vim & efficaciam per Ecclesiam universalem obineret.* Ibid. pag.  
 80. *Monarchæ sunt Episcopi in suis provinciis, monarchæ in suis διοκισις, Me-*  
*tropolitæ Monarchæ Patriarchæ augustiores, sed plures per unam Ecclesiam Ca-*  
*tholicam: Præcipue olim parti Christiani orbis hoc est, cunctis ad occidentem regionibus*  
*cum authoritate quadam non illa suprema præfuit Pontifex, etsi non obstaret illa*  
*perdita ambitio etiam hodie præesset.*

(k) Cant. relat. p. 183. The Roman Prelate was *ordine primus*, first in order or  
 degree, which some one must bee to avoid confusion. Montag. anti. pag. 116.

Canterbury, is derived to them from the Pope and Peters chair, That if this derivation could not be clearlie demonstrat, the Clergie of England might justlie refuse all obedience to their Bishops jurisdiction. (l) Fifthly, that divers of the late Popes have been verie good men, yea, among the best of men, that those of them who have beene verie monsters of men, yet for that veneration which their high and eminent place in the Church of God, doth require all the stiles of honour in justice is due to them, even holinesse it self in abstracto, that to refuse them this, or their other titles is but brainsick puritanisme. (m)

*Certum est ratione vinculi communis inter Christianos ratione ordinis precedentis inter Patriarchas universalis Ecclesiae curam ad Petri sedem confluisse. Ibid. pag. 51. Ecclesia acies ordinata multitudo, et tractata, constituta. Vbicunque multi et multiplicitas, ut ordo eluceat, et harmonia conservetur, ab uno arcessenda est origo omnis. Vnde autem me-*

*lius origo omnis quam ab Ecclesia principali, loco debetur hac praeminentia, loci primatum, et illum ordinis, et propter utrumque praestantiae habeat, si voluerit Romanus pontifex. Inter Ecclesiae sacerdotes communio et societas ejusdemque fidei integra et illibata professio, quoad ordinem et interdum executionem non potuit nisi ab uno aliquo fieri et derivari; Inde autem per consensum Christianae orbis derivabatur, hoc est, a cathedra et sede Petri Romano scilicet Episcopatis. Ibid. pag. 158. Illi certe principatum sacerdotii super omnes antiquatas tribuit, neque nos hunc abnuimus principatum, fontem esse sacerdotii, et summi Pontificatus apicem nos non relictamur, est et sit.*

(l) Pokling. alt. pag. 50. Miserable were we, if hee that now sits archbishop of Canterburie, could not derive his succession from S. Augustine, S. Augustine from S. Gregorie, S. Gregorie from S. Peter. What a comfort it is to his Grace, that he can say, *Ego sum haeres Apostolorum*, I, and my predecessors have kept possession. Pokling. Sunday at the beginning. Our Diocesian can derive himselfe the successor of an apostle, other wise we should have taken his call for the vocie of a stranger, & not have here appeared. It is S. Augustins resolutio, *Successio Episcoporum a bipse sede Petri*, is that which among other things by him named, keepes us in the bolome of the Church, & subjects us to our Bishops jurisdiction. (m) Montag. oreg. Eccles. p. 114. *Patrum nostrorum vel avorum memoria dua summi Pontifices virri optimi et doctissimi, Hadrianus sextus, et Bellarmini avunculus Marcellus secundus. Antid. pag. 47. Romanus Episcopus Pontifex maximus quidni dicebatur, scio vocatum benedictum, scio Papam et Pastorem nominari, quid si haec omnia nomina usurpabat. Orig. pag. 417. Certis quibusdam titulis, et elogiis homines imperatores constitutos ab omni retro antiquitate vitis prudentes etiam et religiosi honorant, istos honorum lemnistos, non est cuiusvis conculcare, sed nec palam reprehendere, aut iisdem derogare, id quod*



solent πικρὸν σφραγισμὸν, Puritani Pontificem Romanum suam sanctitatem indignare certissimus est character Antichristianismi: Non tibi, sed religioni dicebat olim Isidis adorator, cum a sinu portans mysteria se putaret veneratum, honorem pari modo non Paulo alicui quarto Alexandro Sexto, Ioanni duodecimo & ceteris, si qui sunt prodigia & propudia honestatis, sed religioni exhibendum contendimus, hoc est, eminenti dignitati, quā ultra alios in Ecclesia Dei præditi sunt, sed est hæc pbrenesis hominum solummodo phanaticorum.

6 That the dignitie of the Episcopall office, specially the Bishop of Rome his eminency, was as far above the dignity of the Emperours and Kings, as the soule is above the body, or God above the creature; yea, that the stile of God was but the Popes due: (n) 7. That Emperours and Kings

(n) Montag. antip. pag. 166. Est quidem sacerdotium, ut rectè observat Phil. καὶ ἐξ ἀρετῆς & ὡς ἐν ἱερουργίᾳ ἀλλοθι μυστηρίον κτηνῶν, itaque ut περὶ τῆς ἐκκλησίας Iesu Christi, ut Dei atque hominum μεσσι, τῶν summus à Christianis omnibus, Divino instituto debetur honor & re-

did but their ducty in giving reverence; yea, adoration unto the Pope with great summes of money by way of tribute: (o) 8 That the temporall principalities which the Pope enjoyeth this day in Italie, or elswhere, are but his just possessions, which none ought to invy him: (p) 9. That the restitution of the Popes ancient authority in England, and yeelding unto him all the power that this day

verentia singularis. ibid. p. 40. Fatetur ultro sacerdotium aliquo modo in quibusdam supra regiam dignitatem eminere, cum vetustis & orthodoxis patribus. ἀρχὴν ἰσχυρὰν (inquit Chrysostom) καὶ ἀρχὴν ἰσχυρὰν (regem prius dixerat) σεμνότερον, & Nazianzen, in apologi a ὁσὼ ψυχὴν σωματοῦ ἐστὶν κρείττων τοσοῦτον βασιλεὺς ἢ ἐργασίῃ. ibid. p. 162. Allusum est a piissimorege ad illud Exodi, Constitui te Deum Pharaonis, communicat Deus τῷ πρὸς βασιλεῖ, seu Pontificio seu civili, sui ipsius ὑπερῶς. & ἀξιώματα δὲ καλεῖται quæ ringatur ob hanc κλησιν, & merito quos locū ille suum voluit inter homines sustinere. (o) Montag. antip. pag. 40. Non est mirum si Constantinus olim Pipinus, Carolus, & alii occurrerent, de equis descenderent, venientes exceperint, religionis antistites Christianæ venerationemque exhibuerint. Quid mirum Turcarum Caliphis non ita pridem tot Sultanos tantam observantiam exhibuisse tam ampla vectigalia persolvisse: Non minora quondam principes & populi Christiani Christianis sacerdotibus imprimis Romanis pontificibus exhibuerint, exhibebunt etiamnum ad pristinos illos mores, si tantum revertatur, & exempla pietatis maiorum. ibid. pag. 158. Adoravit Ioannem Iustinus, sic & Constantinus inferiores Ioanne sacerdotes, adoravit autem dicit auctor ille tuus dans gloriam Deo.

(p) Montag. antip. pag. 95. Habeat ille suas sibi opes & facultates, fundos habeat & latifundia, principatum & dominium per Ecclesia terras, & Petri possessiones obri- neat, dummode contentus vetustiorum principum liberalitate, alienam non invadat possessionem.

he hath

he hath in Spaine or France, would be many wayes (q) *Cant. relat. pag. 202* ad vantageous, and in nothing prejudiciall to the King: (q) 10 The old constitution of the Empe-  
 rour, whereby all the westerne clergie is so farre subjected to the Bishop of Rome, that without him they are disabled to make any Ecclesiasticall law, and obliged to receave for lawes what he doth en-  
 joyne, was very reasonable: Yea, if the King would be pleased to command all the church men in his dominions to be that far subject to the Pope they would be unreasonable to refuse present obedience: (r) Onely by all meanes my Lord of Can-  
 terburies prerogative behoved to bee secured, his ancient right to the patriarchat of the whole Isle of Britaine behoved to be made cleare, that to his rod the whole clergie of the Isle might submit their shoulders, as to their spirituall head and Monarch, from whom to Rome there could bee no appeale, (s) in any cause which concerned onely the churches of the Kings dominions; for in causes more uni-  
 versall of the whole catholicke Church, willingly they are contented that the Patriarch of Britaine and all others should submit to their grand Aposto-  
 (sayeth Montagow) *arrogatur id totum edicto debetur Theodosiano vel vetustæ con-  
 suetudini, quicquid autem per rescriptum tribuitur imperatoris ad occidentales credo  
 solos pertinebat, & nec omnes, quibus juxta veterem consuetudinem Pontifex præsi-  
 debat ut Patriarcha: Decernat imperator de Germanis episcopis, R<sup>x</sup> Angliæ de Bri-  
 tannis suis, Francorum de Gallicanis, quod olim Theodosius decrevit, dicto erunt  
 omnes obedientes.* (s) *Cant. relat. pag. 171.* It is plaine, that in these ancient  
 times, in the Church government, Britaine was neever subject to the Sea of Ro-  
 me, for it was one of the six diocies of the West Empire; and had a primat of its  
 own: Nay Iohn Capgraw, and William Mabinnesburrie tell us, that Pope Urban  
 the second, in the Councel at Bari in Apuleia, accounted my worthie predecessor  
 S. Anselme as his owne Compeer, and said, Hee was as the patriarch and apo-  
 stolick of the other world, *quasi comparem, & veluti Apostolicum alterius orbis &  
 Patriarcham.* Now the Britains having a primate of their own, which is greater  
 then a Metropolitan; yea, a patriarch, if yee wil, he could not be appealed from  
 to Rome.

Hee that is not blinde  
 may see if hee wil, of  
 what little value the  
 popes power in France  
 and Spaine is this day  
 further then to serve  
 the turns of their Kings  
 therewith, which they  
 doe to their great ad-  
 vantage.

(r) Montag. antid.  
 pag. 156. *Quod è codice  
 allegatur Theodosiano  
 decernimus, ne quid tam  
 Episcopis Gallicanis quàm  
 aliarum provinciarum,  
 contra consuetudinem  
 veterem liceat, sine viri  
 venerabilis Papæ urbis  
 alterius authoritate cen-  
 tare, sed illis omnibusq;  
 legis loco sit, quicquid  
 sanxit sanxeritve sedis  
 apostolicæ auctoritas.  
 Quicquid hic pontifici  
 Theodosiano vel vetustæ con-*



(t) Montag. Antid. pag. 57. *Rectè cautum erat olim per canones vetusta Ecclesie, ut Romanus ille primus Episcopus, cui tot per occidentem suffraganei adhererant, suam sententiam Poperie, or else by D. Montagu in his books yet unrepealed, and cleanged of all suspicion of Poperie by M. Dow, under the seal of his Graces licencing servant.*

Their minde to the Cardinalat.

(w) Montag. ap. pag. 56 *Penitere non potuit Baronium eruditissimū & laboriosissimum virum, industrie sue, ac diligentie, Cardinalitiae: niminde & merito quidem suo adeptus suscepit dignitatē. ibid. pag. 75. Virum illustri adeo, nominis celebritate & eminentissima dignitate constitutum, honestum, probum preterea in vita privata rigidum severum ac tantum non auctoritatus nusquam nisi honorificentissime compellavi.*

(x) Pokling. Alt. pag. 34. The Linchonshe Minister in his jeering veine flouterh Cardinal Baromæus, whereas, if he list to read his life, he may not be ignorant that the Cardinall was a man of exemplarie holinesse, and spent the greatest part of his life in fasting, prayer, almes-deeds, preaching, exhortation, and doctrine, and did detest both impietie and vanitie both in word and deed. Me thinkes his conscience should checke him for his scornfull usage of a man who had the report of so vertuous and pious a Bishop.

licke father of Rome. (t) Everie one of these pontificall positions since the midst of Henrie the eighth raigne, would have beene counted in England great paradoxes, yet now all of them are avowed by Canterbuerie himself, in that verie booke which the last yeare at the Kings direction hee set forth, for to satisfie the world anent their suspicion of his Poperie, or else by D. Montagu in his books yet unrepealed, and cleanged of all suspicion of Poperie by M. Dow, under the seal of his Graces licencing servant.

This much for the Pope. About the Cardinalls they tell us that their office is an high and eminent dignitie in the Church of God; for the which their persons are to be handled with great reverence and honour, (w) that their office is a reward due to high graces and vertues, that some of them though the greatest enemies that ever the reformed Churches have felt, such as Baronius that spent all his time in opposing the trueth and advancing Antichristianisme, and Barromæus (x) a bloudy persecutor of our religion and one of the fathers of Trent, that even such men are so full of grace and pietie, that it is a great fault in any protestant to break so much as a jest on their red hattes.

Where the head and shoulders are so much affected it is hard to restraine charitie from the rest of the bodie. These good men vent their passion no lesse towards the bodie of the present Church of Rome, then towards the Pope and the Cardinalls. For

first his grace avowes over and over againe that the  
 Papists and wee are of one and the same religion, that to speak otherwayes, as the Liturgie of Eng-  
 land did all King Iames dayes, were a matter of very  
 dangerous consequent, and therefore he confesseth  
 his helping that part of the liturgie which puts a  
 note of infamie upon the popish religion, least that  
 a note should fall upon our owne religion which with  
 the popish is but all one (y) 2 They will have us to  
 understand though wee & the papists differ in some  
 things, yet that this very day their is no schisme be-  
 twixt papists and Protestants, that protestants keep  
 union and communion with the Church of Rome  
 in all things required for the essence of a true  
 Church & necessarie for salvation, that though they  
 communicate not with some of her doctrines and  
 practices, yet this marres not the true union and  
 charitie. That these who passe harder censures  
 upon Rome are but zelots in whom too much zeale  
 hath burnt up all wisdom and charitie. (z) 3 That  
 the points wherein the two Churches doe differ  
 are such as preiudge not the Salvation of either par-  
 tie, that they are not fundamentall, and albeit they  
 were so: yet the truths that the papists doe main-  
 taine are of force to hinder all the evil that can co-  
 rally received, perhaps it will be of dangerous consequence sadly to avow that  
 the popish religion is rebellion, though this clause passed in the Liturgie through  
 inadvertance in King Iames time, this reason well weighed is taken from the  
 very foundation of Religion it selfe. *ibid.* pag. 4. His Majesty expressly com-  
 manded mee to make the alteration, and to see it printed. (z) *Pottar* p. 3. 66.  
 Wee darre not communicat with Rome, either in her publicke Liturgie which  
 is manifestly polluted with grosse superstition, or in these corrupt and unground-  
 ed opinions, which she hath added to the faith. These make up the poperie,  
 but not the Church of Rome. In them our communion is dissolved, but wee  
 have still a true and reall union with that and all other members of the Church  
 universall in faith and charitie. *ibid.* pag. 74. To depart from the Church of  
 Rome in some doctrines and practices, wee had just & necessarie cause though  
 me from

They affect much  
 to be joynd with the  
 Church of Rome, as shee  
 stands.

(y) *Cant. relat.* p. 36  
 The Church of Rome &  
 Protestants set not up a  
 differēt Religiō, for the  
 christian Religion is the  
 same to both, but they  
 differ in the same Reli-  
 gion, and the differen-  
 ce is in certain grosse  
 corruptions to the ve-  
 ry endangering of sal-  
 vation, which each side  
 saith the other is guil-  
 tie. of *Star-chamber*  
*speech*, pag. 36. My  
 second reason is, That  
 the learned make but  
 three Religions to have  
 beene of old in the  
 world, Paganisme, Iu-  
 daisme, and Christiani-  
 tie and now they have  
 added a fourth which  
 is Turcisme Now if  
 this ground of theirs  
 be true, as it is gene-



the Church of Rome wanted nothing necessary to salvation. There is great difference betwixt shisme from them and reformation of our selfe. It is one thing to leave communion with the Church of Rome, and another to leave communicating with her errors, whosoever professeth himselfe to forsake the communion of any one member of Christs bodie, must confesse himself consequently to forsake the whole. And therefore wee forsake not Romes communion more nor the body of Christ whereof wee acknowledge the Church of Rome to bee a member, though corrupted. If any Zelots hath proceeded among us to heavier censures, their zeal may bee excused, but their charitie and wisdom can not bee iustified. *Cant. relat. p. 192.* The Protestants have not left the Church of Rome in her essence, but in her errors, not in things which constitute a Church, but only in such abuses and corruptions which worke toward the dissolution of a Church. (†) *Cant. relate. pag. 249.* The foundation is and remaineth whole in the mids of their superstitions. *Heylens answer. pag. 124.* Suppose a great Prelat in the high Commission Court had said openly, That wee and the Church of Rome differed not in *fundamentalibus*, yet how commeth this to be an innovation in the doctrine of England. For that church telleth us in the 19. article, That Rome doth erre in matters of Faith, but it hath not told us that she doth erre in *fundamentalibus*. *Halls old religion after the beginniug*: It is the charitable profession of zealous Luther, that under the poperie there is much Christian good, yea, all, that under the papacie there is true Christianity, yea, the kernell of Christianitie? Neither doe wee censure that Church, for what it hath not, but for what it hath. Fundamentall truth is like the *Maronian* wine which if it bee mixed with twentie times so much water, holds his strength. Rome as it is Babylon, wee must come out of it, but as it is an outward visible Church, wee neither did nor would, *Butterfields Maskell*. Poperie is poyson, but fundamentall truth is an antidot. A little quantitie of antidot that is soveraigne, will destroy much poyson. *Pottar pag. 62.* The most necessarie and fundamentall truths which constitute a Church, are on both sides unquestioned, *ibid.* By fundamentall points of Faith wee understand these prime, and capitall doctrines of Religion, which make up the holy Catholick Faith, which essentially constitutes a true Church and a true Christian. The Apostles Creed taken in a Catholicke sense that is as it was further opened in some parts by occasion of emergent heresies in the other catholicke creed of *Nice, Constantinople, Ephesus, Chalcedon* and *Athanasius* is said generally by the Scholemen & Fathers to comprehend a perfect catalogue of fundamentall truths, & to imply a full rejection of fundamentall heresies. *ibid. pag. 109.* It seemed to some men of great learning and iudgement, such as *Hooker* and *Morton*, that all who professe to love the Lord Iesus, are brethren, and may be saved, though with erros, even fundamentall.

mentall truths, & to imply a full rejection of fundamentall heresies. *ibid.* p. 109  
 It seemed to some men of great learning and judgement, such as *Hooker* and  
*Morton*, that all who professe to love the Lord Iesus, are brethren, and may be  
 saved, though with errors, even fundamentall. Heretickes doe imbrace the prin-  
 ciples of Christianitie, and erre only by misconstruction. Whereupon their opi-  
 nions, albeit repugnant indeed to Faith yet are held other wise by them, and  
 maintained as consonant to the Faith.

(a) Fifthly, That a generall repenrance for all un-  
 knowne sinnes is sufficient to secure the salvation not only of these who have lived and died in the  
 popish tenets before the councell of Trent, but even to this day not only their people, but their most  
 learned Clergie, Popes, Cardinalls, Iesuits, living and dying in their bitter oppositions and persecu-  
 tions of protestants, are in no hazard of damnation, though they never come to any particular acknow-  
 ledge of their sinnes.

(a) *Cant. relat. pag. 361*  
*Holcat. Non omnis er-*  
*ror in his quæ fides sunt*  
*est aut infidelitas, aut*  
*heresis.* In things

not necessarie though they bee divine truths if about them men differ, it is no more then they have done, more or lesse in all ages, and they may differ and yet preserve that one necessary Faith intire, and charitie also, if they be so well minded, for opinions which flattereth about that one souls saving Faith, there are dangerous differences this day. *Pottar pag. 38.* It is a great vanitie to hope or expect that all learned men in this life should absolutely consent in all the particles of the divine truth, so long as the Faith once delivered to the Saints, and that common faith containing all necessary verities is kept. So long as men walke charitably according to this rule, though in other things they be otherwise minded, the unitie of the Church is no wise violated: for it doth consist in the unitie of faith, not of opinions, in the union of mens hearts by true charitie, which easily tolerateth unnecessar differences. Some points of religion are primitive articles essentiall in the object of Faith. Dissension in these is pernicious, and destroyeth unitie. Other, are secundary probable obscure and accidentall points: Disputations in these are tolerable. Unitie in these is very contingent and variable. As in muscicall consort, a discord now and then, so it bee in the discant, and depart not from the ground, sweetens the harmonie: So the varitie of opinious and rites in divers parts of the Church, doth rather commend then prejudice the unitie of the whole. *Montag. Antigog. page 14.* Truth is of two sorts among men, manifest and confessed truth, or more obscure and involved truth. Plainly delivered in Scripture are all these points which belong unto Faith, and maners, hope and charitie. I know none of these contraverted *inter partes.* The articles of our creed are confessed on both sides, & held plaine enough, The contraverted points are of a larger and inferiour allay. Of them a man may be ignorant without any danger of his



soule at all. A man may ledge ment of their sinfull opinions or practises fol-  
 resolve or oppose this lowing thereupon. (b) Sixtly, They teach us that  
 way or that way with papists may not in reason be stiled either idolaters,  
 out perrell of perishing. *Cant. relat.* or hereticks, or schismaticks. His Grace in that  
 about the end. The great large folio set out the last yeare, to declare  
 corruptions of Rome to the world the farther it that his minde could be  
 materially, and in the drawen for to oppose poperie, is not pleased, to  
 very kinde and nature, my memorie, in his most verhemment oppositions to  
 are leaven, drosse, hay lay to their charge any of these three crimes, neither  
 and stubble, yet the doe I remember in all the search my poore lecture  
 Bishop thought that hath made, that any of his favourits in their writtes  
 such as were misled by education, or long cu-  
 stome, or overvalving the Sovereignty of the Romane Church, and did in  
 simplicitie of heart imbrace them, might by theyr generall repentance and  
 Faith in the Merits of Christ, attended with charitie and other verues finde  
 mercie at Gods hands. *Shelfoord pag. 235.* Though there bee some differen-  
 ce among us in ceremonies and expositions, which destroy not, yet still our  
 head Christ by Baptisme stands upon our bodie, and the substance of the Gos-  
 pel is intire and whole among us by retaining the articles of the Faith, the vo-  
 lume of the New-Testament, and the practice there of by Faith and good  
 workes. *ibid. page 239.* There bee differences which hinder our agreement.  
 What then? Among the Greekes there were divers Dialects, and yet they had  
 but one language, they held together in the maine. So though Papists have  
 a letter more then wee, and wee one letter for another, yet wee hold together  
 in the radix. *Paul* could beare with differences, expecting Gods reformation.  
*If you bee otherwise minded God shall rewaile.* For the present let us bee patient,  
 and afterward God will shew where the errour lyeth. Why should wee pre-  
 sume so much of our skill, while wee are in our none-age, and know but in part?  
 Have not better men then wee beene deceived? Have not dissenting Fathers  
 and slyding Schoolists been alwayes borne with in points of Religion? (b) *Passar*  
*page 77.* Wee hope well of these holy soules, who in former ages lived and  
 died in the church of Rome, for though they died in many sinfull errors, yet  
 because they did it ignorantly through unbeliefe, not knowing them either to  
 bee errors or sins, and repented in generall for all their unknowne trespasses,  
 wee doubt not, but they obtained pardon of all their ignorances. Nay, our  
 charitie reacheth further to all these that this day, who in simplicitie of heart  
 believe the Romane religion, and professe it. But we understand only them  
 who either have no sufficient meanes to finde the truth, or else as after the use of  
 the best meanes they can have, all things considered, finde no sufficient moti-  
 ves to convince their conscience of errors. *Chomley* his defence of *Hall*, I dare  
 bee bold to say that the church of Rome had not for many hundreth years

these twelve yeares bygone hath layed to the before the councel of charge of Rome in earnest, either idolatrie heresie *Trent*, so good a forme of doctrine as the clearly in formall termes of al those three crimes. *Tridentin* catechisme doth containe.

(c) Of idolatrie, because they teach not the giving of latria to any image or any creature.

(c) *Shelfoord*. p. 300

I am not in the minde

that all images are idols, but only when they are worshipped for gods. This the word *idolatria* signifieth the worshipping of images, with *latria*, that is divine worship, as it is used by Divines. *Cant. relat.* pag. 299. They keepe close to that which is superstition, and in the case of images come near to idolatrie. *Montag. apar.* page 79. *Et certè quamdiù palam non deficiunt, à pietate & cultu Dei proprio ad idolatriam, etiam moribus impii, vita contaminati, tolerantur in Ecclesia non minus quam milvus & corvus immunda animalierant in arca Ecclesia per singularem.* At nullus in arca erat idololatries, quia Christianam pietatem quatenus Christianam idololatries execratur. *Montag.* pag. 309. Dei cultum latriam quam appellant nec possumus alicui creaturæ, nec debemus sive humanæ sive angelicæ quamvis excellentissimæ impendere. Hoc fatibitur Bullingerus Pontificius & tota schola non insipientium adversariorum, nolunt enim illi quovis modo cuicunque creaturæ latriam nequidem cultu relativo exhiberi. *Montag. Antigag.* page 319. You say, that images must not have *latria*: so we: let your practice and doctrine goe together, and wee agree. Dow against *Burton* objecteth that my lord *Canterburie* did raze out the publicke booke of fasts, this sentence, Thou hast delivered us from superstition and idolatrie wherein we were utterly drowned, his chief answer is, That men may bee good Protestants, and yet not damne all their forefathers, who lived before the reformation, as hee must doe, who faith of them, they were wholly drowned in idolatrie which though *M. Burton* perhaps will not, yet some men may thinke it to be a reason sufficient for the leaving out of that sentence.

(d) Of heresie, because their errors taketh no part of the foundation away, but are onely excesses and additions consisting with all funda-

(d) *Cant relat.* page 306. *Non omnes error in his que fidei sunt est aut infidelitas aut here-*

*sis.* *Pottar*, page 102. Every sect hath some zelots so passionately in love with their own opinions that they condemne all other differing from them to bee hereticall, so there liveth not a Christian on earth who in the judgement of many other is not an hereticke, *ibid.* page The Gyant in *Garb* was a true man, though much deformed with superfluous fingers and toes, but if one lose any vital part, hee is a man no longer, there is not so much danger in adding superfluities, as is in detracting, what is essentiall and necessarie, that the Church shall never bee robbed of anie truth, necessarie to the beeing of the Church, the



promises of Christ assureth us, but that shee shal adde no unnesessarie truth wee have no warrant.

(e) *Cant. relat.* page 316. If any will bee a leader & teaching hereticke, and adde shisme to heresies, and bee obstinate in both, hee without repentance must needs bee lost, while many that succeeded him in the error onely, and no obstinacy may bee saved: I say,

those howsoever misled, are neither schismatics nor hereticks before God and are therefore in a state of salvation. *Monag. Apar. pag. 283. Sectam & heresin non faciunt ii qui constanter retinent doctrinam traditam, nec enim ille hereticus dicetur, qui per omnia Romanam fidem integerrime proficetur. ibid. p. 389. Schismatici & singularitate rapti in transversus quales Scaliger, Calvinus, Pareus, & alii opinatores, quæro autem an quis ferendus sit homo novis terræ filius, qui contempto spretoque consensu majorum suas phreneticas observationes obtruserit* (f) *Shelford* page 238. Let us Christians leave off our divisions, the papists and wee call upon one God, our Father, upon one Christ, our Saviour, one holy Ghost, our sanctifier, and wee have but one meane to unite us to this holy Unitrinie, which is Baptisme, How then should wee not bee brethren? O blessed Iesus, raise up one to bid the people returne, blessed bee that peace maker among men, *Nulla salus bello pacem te poscimus omne. ibid page 296.* Why judge wee so eagerly others for holding of errors, and asy without them? Some errors we may beare with, charitie teacheth me to judge that errors of Christians are not of intention but ignorance. For I beleeeve that willingly and willingly, neither Papist, Protestant nor Lutheran would wrong their Head Christ, whom daily they professe. *Montag. apar. page 45. Citius inter digladiantes Philosophi de summo bono, quam inter Protectantes & Papistas inaudita nomina superioribus sæculis, & subintroducta nuper inauspicato de controversiis inter ipsos questionibus conveniet, sed viderunt posteri de dissidiis istis quæ penè nihil sani, sancti nihil, in vita & moribus nobis reliquerunt, cum profani homines & politici sub prætextu & simulatione religionis suas improbas actiones, enormia desideria soleant palliare. Post mortem hæc certamina inter partes odiis decertatim varinianis, atque eo deventum est utrinque insanie & excessus ut ferre eos nequeant zelotæ & furiosi plerique utrinque theologi qui non una cum ipsis velint insanire. Quam indignis modis Cassander vitæ usque ad miraculum eruditus ipsissima modestia & pro bitatis anima, exceptus fuerit* plause

plause by the chiefe of that faction his Grace him-  
 selfe. Montagow the first of the three nonesuches,  
 Pottar in that his much beloved piece put out as he  
 sayeth at the command of authority. (g) Shelfoorde  
 in his pious Sermons printed by the Vniversity of  
 Cambridge presse at the direction of the Vice-  
 Chancellour D. Beel dedicated to the Lord Keeper  
 of England, adorned with many triumphing Epi-  
 grammes both latine and english by a number of  
 the fellows, and although called in, yet no censure  
 to this day for all the complaints against it, to  
 our hearing hath been put either on the author or  
 printer, or licencer, or adorners or any Doctrines  
 contained therein, but the worst that Burton  
 could pycke out of it is all defended by Dow and  
 Heylen at his Graces speciall direction and subscri-  
 bed licence as wee shall hear anone.

*ab importunū utrinque  
 Conforibus, Calvino ni-  
 mirum propter editum  
 illum aureum libellum  
 de officio viri pii, & plu-  
 ribus inter Iesuitas prop-  
 ter consultationem Pau-  
 lo liberiore ignorat ne-  
 mo, quam fortunæ ali-  
 am subire Andreas Tri-  
 cius alique qui impu-  
 denter noluerunt esse  
 contentiosi. ibid. page  
 78. Hoc tempore tituli  
 infilices protestantium  
 & papistarum varianti-  
 bus de fide ac pietate  
 sententiis distraxerunt  
 in diversum Christiani-  
 num orbem, si qui sint  
 qui bellum malint eter-  
 num, qui velint odia exerceri immortalia traducant illi nostram quæ solet odiosius  
 exagitari tepeditatem vel aduersionem: Ego filius illius pacifici & pacificatoris qui se-  
 cit utraque unum desicta macerie separationis; neque certè arbitror ab hac inuicem  
 abhorret nostræ Anglicanæ Ecclesiæ suffragium & voluntas, quod nonnulli putant &  
 vehementer contendunt, ibid. page 245. In Phariseis ad vivum depictas imagines  
 intueamur eorum hominum qui Pharisaica nobis insituta in Christianismum retule-  
 re, puritanos intelligo & Iesuitas, sive ut verius dicam utrumque puritanos hone-  
 stis etiam civilis rediviæ pietatis carcinomata, Christianismi debonestamenta pa-  
 cis & concordie alastoras & pernitias. (g) Pottars Epistle to the King, it was  
 undertaken in obedience to your Maiesties particular commandement.*

I hope now that all true protestants pondering  
 the passages I have brought, beside many mo,  
 wherewith themselves from their owne readings  
 are acquainted, will not only absolve my alledgean-  
 ces of rashnesse and slander, but also wonder at  
 the incredible boldnesse of those men, who in these  
 times wherein the Prince and state are by so many  
 and deep tyes obliged, and according to their obli-  
 gations hath so oft declared themselves possionat-  
 ly zealous for the maintenance of protestant ortho-  
 doxie



doxie that yet they should be so peart as to print in the royall city, and after long and great grumblings of the people & formal challenges of divers of the learned to reprint their clear affections to the pope and Cardinalls and the whole Romish religion, albeit truely this their ventorious boldnesse seemes not more marveillous then their ingenuitie commendable : For they have said nothing for the pope or Rome, but that which conscience would pouse any man upon all hazards to avow, who was so perswaded in the particular heads of controversies betwixt papists and protestants as they professe themselves to bee, to the end therefore that wee may see the former strange enough passages not to have dropped from their pennes by any inadvertance, but upon plaine designe and deliberate purpose. wee will set downe in the next rowme the affection they professe to the speciall heads of poperie very consonant to that which they have already said of that which wee count the whole lumpe and universall masse of Antichristianisme. The speciall heads of poperie are moe then I have leasure to relate, or you can have patience to hear enumerate. Take notice therefore but of some pryme articles which Protestants use most to detest in papists, foure by name their idolatries, their heresies, their superstitions, their abomination of desolation the masse. If from their own mouth I make clear that in these foure they joyne with Rome against us, it is like none hereafter shall wonder of any thing that yet they have done or said for the advancement of the popish party, and the subverting of the protestants Churches either at home, or over sea, but rather embrace their sobrietie and moderation who being minded, as they professe, doe not break out in many moe both words and deeds, for the destroying of the

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protestant schisme , and bringing all back to the Catholick Apostolick mother Church of Rome, & unto the feet of his holinesse the Vicar of Christ, the successor of Peter , under whose obedience our holy and blessed antecessors did live and die.

### CHAP. IIII.

#### The *Canterbuerians* joine with Rome in her grossest idolatries.

**T**HE acts of Romes Idolatrie be many and various : None more open to the eye of beholders then these five, their adoration of altars, images, relicts, sacramentall bread, and Saints departed : For the first, their worshipping of the stocke or stone of the altar, if wee would impute it unto the Canterburiens, they will deny it allutterlie, and avow, that they may well worship God before the altar, but to worship the altar, it self, to give to it that worship which is done before it, to give to it any religious worship any cultus, any *προσκύνησις*, any *κύριος*, any adoration, they do detest it, as palpable idolatrie. So his Grace, so Pocklingtoun, so Heylene, so Lawrence, so Montagu do oft professe : But that you may see how little faith those mens Protestations do deserve, and that all may know either their desperat equivocating, or else their spirit of giddinesse, which makes them say and unsay the same things, in the same pages ; consider all of the five named authours, for al their denyall, printing with approbation

In the midst of their denyall, yet they avow their giving of religious adoration to the very altar.



probation and applause as much worshipping and adoration even of the altar, as any Papists this day living.

a) Pag. 47. A great reverence is due to the body, and so to the throne where his body is usually present.

Ibid. pag. 49. *Domino & altari ejus*, to the Lord your God, and to his altar, for there is a reverence due to that too. Ibidem pag. 45. Therefore according to the Service-book of the Church of England the priest & the people both are called upon, for externall and bodily worship of God in his Church; Therefore they which doe it not, innovat, and yet the government is so moderate, God grant it be not too loose, that no mā

is constrained, no man questioned, onely religiously called upon, *venite adoremus*. (b) Pockling. *altare* pag. 160. I shall intreat the pious and judicious reader, to consider with meet reverence, what is recorded among the statutes of that most noble order; *non satis bene Deo atque altari reverentiam exhibuisse visi sunt, ut Deo & ejus altari prout facti debitum impenderent honorem. quoties prætergressi sunt summum altare in honorem Dei, debita genu flexione, reverentiaque consalutabit.* Idem, in his Sunday no Sabbath at the end, If wee doe not onely bend or bow our body to his blessed board, or holy altar, but fall flat in our faces before his footstool so soone as ever we come in sight thereof, what Apostle or father would condemne us for, and not rather be delighted to see the Lord so honoured

Begin with his Grace, you shal finde him in his Star-chamber speech, for all his denyall, yet avowing within the bounds of two pages, once, twyse, thryse, (a) the giving of worship to the altar, and that such worship, which is grounded upon that place of Scripture, *Venite, adoremus*, which we suppose none will deny to be Divine adoration, But wee must understand, that the King, and the Church of England heere, as in all things must beare the blame of his Graces faults, that the King and his most noble Knights of the garter must be patrones to this practice, and the English Lyturgie the enjoiner of it: But his Grace and those that have the government of the church must be praised for their moderation, in not urging this practice upon all their brethren. (b) D. Pocklingtoun with his Graces licence, proclaimed the bending of the bodie and the Prostration even to it, Heylene comes up at last to his Masters back, and tels us that the adoration before the altar is the honour of the altar it self, and that falling downe and kissing of the altar; for the honouring of the altar

was a very commendable practise. (c) Laurence as he prints with Canterburies licence, but undoubtedly by an impudent lee, at the Kings speciall commandement, doth maintaine not only veneration, but religious worshipping adoration, *προσκύνησις, σεβας* and all, (d) not only by a relative and transient worship as he speaks, (e) but also, which is a degree of madnesse, beyond any thing that I ever have marked in any Papist, he will have a Divine adoration given to the altar it self without any relation, or mentall abstraction, because of the union of Christs bodie with it which sits there as in a chaire of estate even as without scruple or relations, or mentall abstractions. wee give to the humane nature of Christ, for that personall union of the godhead with it Divine adoration, whereof in it selfe it is not capable. (f)

(c) Antidot *Lincolne* preface to the King, altars were esteemmed so sacred, thateven the barbarous souldiours honoured them with affectionat kisses. Ibid. Pag. 86. The altar being thought to be more sacred, had a far greater measure of reverence and devotion conferred upon it *ἡσυχασμὸν πρὸς τὴν*, a reverend salutation of the table, *πρὸς τὴν θυσίαν*, he and Pocklington both page 142. commends that exhortation of the patriarch of Constantinople, in the

fifth counsell, *Adoremus primum sacrasanctum altare*. Idem, in his answer to Bourtown, page 137. If you look higher unto the use and practice of the ancient Church, you can not misse a *πρὸς τὴν θυσίαν*, an honour to the altar a *σεβασμὸς πρὸς τὴν θυσίαν*, ad ad geniculationem aris Dei. (d) page 25. We finde in Ignatius *πρὸς τὴν θυσίαν*, a honour due to the altar, and in Tertullian *ad geniculari aris* kneeling to the altars: and in the counsell, *προσκύνησιν τῇ θυσίᾳ*, an adoration of the altar; and in the synodals of Odo *reverentian altaribus exhibendam*, and in Damascene *ἐξομολογίας σεβας πρὸς τὴν θυσίαν*; and in another *divina altaria*, and in the life of Marie the Egyptian *πρὸς τὴν γῆν, καὶ τὸ ἅγιον προσκύνησιν*, casting my selfe to the earth, and worshipping the holy ground, and the Grecians triple prostrations *τρία προσκύνησιν* before the altar in the old Liturgies.

(c) Ibid. Although they gave a religious reverence to these places, yet they terminat that religious reverence in God not in the places: The throne is honoured for the King; hee that respects the house for the owners sake, respects not the house but him.

(f) Ibid. page 30. So much they said, but to justifie the practise of our Church: I need not say so much, for as although the humane nature of Christ receive all from the Divine, yet wee adore the whole *suppositum* in grosse which consists of the humane as well as of the Divine. So because of Gods personall precense in the place, wee adore him without abstraction of his person.



son, from the place, to wit, the altar. *Pockling. alt page 153.* Altars have beene in all ages so greatly honoured because they are the seats and chaires of Estate, where the Lord vouchsafeth to place himselfe amongst us. *Quid est enim altare (as Optatus speakes) nisi sedes corporis & sanguinis Christi.*

For the adoration of the communion elements, As much adoration of which Protestants count an Idolatrie so horrible, the elements they grant that for it alone they would not faile to seperate as the Papists require. from the church of Rome, though she had no other

(g) *Apologie des Eglises reformes par Ioan Daile chap. 20.*

fault, (g) their minde is plaine by the practice which his Grace maketh Heylene in his State answer defend, we do passe their adoration in the act of communicating, albeit wee think it strange to see men who once were counted moderat and wise, by the touch of his Graces patron, to become so insolent, as to hisse and hout at the doctrine and practice of the best reformed Churches,

(h) *Hale remedy of profainnesse, page 128.* away with these monsters of opinion and praictise, in this sacrament Christ Iesus is heer really rendered to us, and who can, who dare take him but on his knees.

as vile and monstuous, (h) who in the act of receaving hath thought meet to sit or stand, rather than to kneele, we spake onlie of these their new adorations, which against the constant practice of the English church they are now begun to use, without the act of receaving, a number of low cringes towards these elements, when they take the paten in their hand, a low inclinabo before the bread, when they set it downe, another; when they take up the chalice, a third; when they set it

(i) *Heylens moderate answer, pag. 237.* if bowing towards the communion table bee offensive to you at the administration of the Sacrament, I would faine know upon what reasons you stomack, that men should use their greatest reverence in so great an action

downe a fourth, (i) That these avowed adorations before the element, without the act of receaving, are directed by them, not only they say to the person of Christ, whom they make their essentially present, but also unto the elements themselves; we prove it by no other reason but their former confession. Their adoration before the altar is done as they confesse unto the altar, much more their adoration before the elements without the act of receaving must bee unto the elements.

elements: For I hope they will bee loath to affirme, thinke you it fit the  
 that there is in the altar any worthinesse or aptitude Priest should take into  
 or any other cause imaginable, which can make it his hands the holy my-  
 capable of adoration, but the same causes are in the steries with out lowly  
 elements in a farre higher degree: The relation to reverence, or that it is  
 Christs Body and Person, which they make the on- an innovation so to  
 ly foundation of those worships being' much more doe?  
 true, more near, more clear in the elements, then  
 in the altar, howsoever the Popish prostrations, and  
 adorations, before the hottie; which to all Prote-  
 stants is so abominable idolatry, are absolved by  
 these men, not onely by the clearing of Papists' of  
 all idolatrye everie where, but particularly by their  
 impatience, to have the adoration of the elements  
 to be called Popish. For in our book of Canons  
 when in the copie sent up to the King, the adora-  
 tion of the bread, Chap. 6. Was styled by our  
 Bishopes the Popish adoration, my lord of Canter-  
 burie on the margine with his owne hand directeth  
 to scrape out the word Popish, as we can shew in  
 the authentick manuscript of that booke now in  
 our hands.

Concerning images, behold their assertions, first In the matter of ima-  
 they tell us that the pullers down of images, out of ges their full agreeance  
 their churches, were but lownes and knaves, pre- with Rome.

tending onely religion to their profane covetous-  
 nesse, that they were truelie iconoclasticke and  
 iconomachiam hereticks. (k) 2 That those who

do pull downe or breake, or offereth any indig- (k) Montag. orig. pag.  
 nitie to a crosse to a crucifix, to a Saints image; 162. *Imagines illa per  
 Ecclesias constituta qua  
 are but madfools, that those injuries reflect upon  
 Christ and the Saints, and are revenged sundrie  
 furorem effugerunt, iconoclastarum. ibid. pag.*

174 *sub prae-textu refor-  
 matae pietatis, Deum, Ecclesiam, pietatem, per nefandissima sacrilegia everfis ubicun-  
 que monasteriis, templis, sacchariis, & redactis in fiscum maximis redditibus amunx-  
 erunt causantur sc. religiosi nebulones, &c.*



(l) Montag. antid. times with plagues from heaven; (l) 3 That the church of England (they take that church commonly by a hudge mistake, for their owne prevalent faction therein) doeth not onely keep innumerable images of Christ, and the Saints in the most eminent and conspicuous places of their Sanctuaries, but also dayly erect a number of new, long, and large ones, very curiously dressed, and that heerein they have reason to rejoyce and glory, above all other reformed Churches; (m) 4. That these their manifold images, they use not onely for ornament, but also to be bookes to the Laicks, both for their instruction and kindling of their affections to piety, zeale, charity, imitation of the Saints; (n) 5. That the Churchwarden for the taking downe of a crosse, which he conceived to have beene by his neighbours idolized, to have al his swine stricken with madnesse, and therafter the man in desperation to have drowned himselfe: Whence hee exhorts all men to beware so much as to censure their antecessors of idolatry, for erecting such monuments of their devotion (m) Montag. antid. pag. 24. *Hæretici nequaquam à te censi debemus* *ἡτοιμασμένοι* asservamus enim deligenter, & cum cura Petri, Pauli, beate virginis, sanctorum aliorum innumeras imagines, præsertim vero Iesu Christi redemptoris crucifixi, etiam in templorum cryptis, & larariis in parietibus, & fenestris quas tamen non adoramus. Ibid. pag. 26. *μονοὶ τῶν ὅλων θεοῦ ὡς σκυνήλιω* ut cum Theodoreto loquar, impugnamus *ἁσχυνησίω*. Sunt apud nos quod aliquoties dicendum frequentissima imagines in Ecclesiis per stallos, ut vocant, Canonicoꝝ, per fenestras, ambones, vasa, vestimenta, & ipsa *ὑποστάσεις*. Pokling. altare pag. 87. In my lord of Lincolne private chappell, are to bee seene beside the altar, most richlie furnished close to the wall under the east window, many goodly pictures which can not but strick the beholders with thoughts of pietie, and devotion at their entrance into so holy a place, as the picture of the passion, and likewise of the holy apostles, together with a fair crucifix, and our blessed Lady, and S. Iohn set up in painted glasse in the east window, just over the holy rable, or sacred altar: So that I must say, That who so lives in this diocese, must bee condemned of great impietie, that will desert his Lord, and not follow him giving a precedent of such devotion, so conformable of the rubrick of our Church. Heylens answer, page 174. For your particular instances, in the cathedrals of Durhame, Briston, Pauls, &c. the most that you except against, are things of ornament, which you are grieved to see now more rich or costly, nor they have

have been formerly. *Pokling; altare pag. 24.* Our Churches (by Gods mercy) are a glory to our religion, beautified with goodly glasse windowes. *Ibid. pag. 87.* A fair Crucifix, and our blessed Lady, and S. Iohn set up in painted glasse in the east window, just over the sacred altar.

(n) 5. That towards the images of Christ and the Saints, the hearts of the Godly ought to be affected with a pious devotion, with a religious reverence, and that this reverence may very lawfully bee expressed, with an outward religious adoration; yea, Prostration before the image, as well as before the altar, with the eyes of the adorer fixed upon the image; (o) 6. That the Popish distinction of *duleia* and *latreia* is good, and well grounded, that the onely abuse of images is the worshipping of them with *latreia*; that the Papists are free of this fault, that all their practice heere is but *iconoduly*, not idolatrie, that all our contraversie with them about the worshipping of relicts, and so much more of images, (for to images, they professe a farre lesse respect then to reliques) is but the toying of children, the striving about shadowes, that long ago both sides, are really agreed, though some for their own pride and greed delight to keep this contraversie about ambiguous words still upon foot. (p)

(n) Widowes Schismaticall Puritain, p. 10 Church pictures are an externall beauty of the Church, a memorie of honour to the dead, & S. Gregorie calls them Laymens books. *Poklin alt. pag. 87.* There are to be seen many goodly pictures, which can not but strike the beholders with thoughts of piety and devotion. *Montag. antig page. 318* The pictures of Christ, of the blessed Virgine, and Saints, may be made, had in houses, set up in Churches, respect and honour may

be given to them the Protestants do it, and use them for helps of pietie, in remembrance, and effectually representing of the prototyp. *Ibid. pag. 300.* Images have three uses, assigned by our schooles, Instruction of the rude, commonefaction of storie, and stirring up of devotion, these you and wee also give unto them. (o) *Montag. antid. page 30.* *Christiani omnes adoramus Christum, imagini & simulachro, non prosternimur coram imagine forsan, quid ad rem vero? Invitatio est ad pietatem, ex intuitu tolle scandalum, ita si velis prosternaris, etiam oculos defigas in crucifixum ante mensam Dominicam inclinamur, in genua procumbimus, venerationem exhibemus, non tamen mensam adoramus.*

(p) *Montag. antid. page 16.* *Lateriam, illum cultum soletis appellare, neque ego nomen aut nominis rationem, vel subiectum improbavero, cum à duleia soletis distinguere, non alio fine, quàm quod rerum subiectarum rationes, secundum magis & minus inter se distinguantur. page 27.* *Tantummodo taxamus in imaginibus*



εἰς λατρίαν usu & utilitatem non sollicitamus ullo pacto. page 24. Pergamus ad Ecclesia Romanæ ἱεροδουλίας. Montag. orig. page 40. Nolunt illi quovis pacto creatura cuicunque lateriā ne quidem cultu relativo exhiberi sed non constat quis sit ille cultus latres a soli Deo precise & peculiariter, debitus quibus terminis circumscribatur: quis ille qui solus creaturis debetur, quis ejus modus, gradus, mensura, partes, conditio, limitatio, omnia vacillant vel ignorantur, nec illud agitur ut constare possint: illusum diu est in hac questione & illusum per ambiguitates ē privatis nempe vel contendendi vel ditectendi; respectibus constet autem hoc, & facile conveniet inter nos Magnam certē grāciam ab Ecclesia Christi, & partibus inter se contententibus invenire, qui docerent quousque progrediri hoc sanctorum cultu, & λατρείᾳ ποσὺν possumus sine justo scandalo, animæ periculo, pietatis & religionis naufragio incutere quod pueri solent, in hac re, ut in multis σκιομαχίᾳ.

About reliques they agree with Papist. Concerning reliques they teach first that the carying of them about in cloaths by devout people is rollerable. (q) Next that those bones or

(q) *Andrews strictura* For their reliques were we sure, they were true wee would carry to them the regard that becomes. It was rashnesse & nudiscreetly done of *Vigilantius* so to a base his termes concerning them, had they power of doing miracles we would have esteemed them so much the more, but in their own degree: yet the caring of them

that dust of the deceased Saints ought justly to be put in a casse of silk or of gold that they may be well hung about our necke and oft kissed; that they may be layed up amongst our most pretious jewels. (r) 3. That in those reliques there is oft found so much grace, holinesse, vertue, that all who touches them are sanctified by that touch. (s) 4. That to these relicts a great honour yea a relative worship is due albeit not a latria or divine adoration (t) Fifthly, That pilgramages to the places where those relicts stand are very expedient, that protestants doe reprove only these pilgramages

about in linnen cloathes, and kissing which *Vigilantius* did object, if he did truly, we would rather bear with it, and excuse it is as proceeding from popular and privat divotion which will many times overshut it self then commend it. (r) Montag. antid. page 17. *Ossa sanctorum cineres, reliquias vase aureo, velamine precioso convolvebant. Ego certe cum Constantino, illas reliquias fasciis involvam, auro includam circumgestendas, admovebo labiis ac collo suspensas manibus oculisque crebro usupatas intuebor, vel in apotheca condam, & recludam inter preciosissima cermelia censendas.* (s) Montag. antid. page 16. *Magnus Basilinus ait σωματι μάρτυρος ὅστις ἅψῃ τινος ἁγίου τεθίγηται ὁ βίον αὐτοῦ ἁγιάζει, ὡς ἂν ἡ σκευὴ τοῦ ἁγίου.* (t) Montag. antid. page 16

owards the Church of the Saints which are made for greed or superstition, that papists do disallow all such as well as wee. (w) 6. That all the controversy which here remains betwixt papists and protestants is about just nothing even about goates yoll and the shadow of ane Asse. (x)

About the invocation of Saints whereof the learned of the papists are so ashamed that they disavow their owne practise thereof, (y) yet our men tell us first that the Saints in heaven are truly our meditators with God of intercession, as Christ is of redemption. (z) Again, that wee ought carefully to keep the Saints festivalls, to this end that we may be partakers of their intercession. (a) 3. That albeit for common their intercession be universall, yet that sundry times they descend to particulars, They remember the estates of their friends and acquaintance as they left it at their death, they are informed of many new particulars by the Angels which hath been upon earth, and by the Saints which after their death hath newly

*Agnoscamus ecclesiam veterem sanctorum reliquiis & cineribus magnum honorem detulisse, & veneratione quadam relativa coluisse.*

(w) Montag. antid.

page 44. *Neque peregrinationem religiosam ad loca ut appellant sancta quisquam improba- verit qui in rebus eccle- sia Christiana veteris non est hospes; improbat Molinaeus & meritio peregrinationes ut ap- pellant malas, inventas vel ad superstitionem, vel ad questum, vel ad ty- rannidam, quas & ipsas nemo sanus inter catbo- licos Romanos non im- probaverit.* (x) Mon- tag. orig. page 45. *ut de lana caprina, vel me-*

*orasi hic rixare videantur contendentes.*

They come very neer to the invocation of Saints (y) Andrews *Structura* page 57. The Cardinall freely confessed to M. *Causabon* that he had never prayed to a Saint in all his life save only when he happened to follow the pro- cession, and that then he sung *ora pro nobis* with the Clerks but else not. (z) Mon- tag. antid. page 20. *Non annuerim sanctos esse orationis & intercessionis ut loqui soletis mediatores, sed universum universos: precibus suis apud Deum interveniunt & orationibus mediantur, Christus solus & absque aliis est mediator redemptionis & quoad meritum passionis sua & intercessionis mediator.* (a) Andrews *Structura* page 8. We agree with S. *Augustine*, we celebrat the memories and hold the feasts of the blessed Martyrs as well for imitation, as that wee may be par- takers of their intercession. *Schelfords* first sermon page 44. Upon the Saints dayes the Saints in heaven joine with us, now if the Saints in heaven after their manner aide us with their prayers, shall we be so base minded as not to pray with them? *Ibid.* page 27. In observing Saints dayes and in dedicating tem- ples to God in their name; these who neglect this holy fellowship have a great losse, which none can see but they who have spirituall eyes

come



come to the heaven, and that accordig to their particular informations they frame their intercession. (a).

(a) *Andrews* answer 4. If wee were certaine that the Saints in heaven to *Cardinall Pirron*. 20 knew our estate it were no fault at all but verie chap. Wee wil hope expedient to make our prayers to them that they well that *Theodosius* might interceed with might interceed with Christ for us. And though God for his children, wee bee not certaine of their knowledge, yet all wee see no cause to the fault that is in our prayers to them is only some the contrary. *Montag. idleneffe and curiositie but no impietie at all. (b) 5. antid. page 22. Memi-* That none ought to reprove our prayers unto our nerunt amicorum suo- Angell keeper. (c) The Saint in heaven which the rum & rerum a se quon- papists doe most idolize is our blessed Virgine dam in terris gestarum to whome it is well knowne they give much more quocirca ad Christum in false worshipec, then true to the whole Trinitie, caelo collecti poterint Concerning her the *Canterburians* affirme first, devia ordinaria per Ie- that she is created in another way then any of the sum Christum apud race of Adam, that God did meditate fiftie ages Deum patrem amicos, upon the work of her perfect creation, that shee familiares & precibus did live all her dayes without mortall sin yea with- commendare & adiu- out all actuall sin, yea without all originall. (d) vare.

• (b) *Montag. antid. page 229.* Save all other labour in this point. Prove only their knowledge of any thing ordinarily I promise you streight I wil say holy S. Mary pray for me. *Ib, antid. page 23. Tu mihi proba & demonstra posse me certum esse de scientia sanctorum particulari quocunque tandem modo ac quisque ego certe quod ad me ipsum attinet sanctos defunctos beatam puta virginem, sanctissimos Apostolos, gloriosissimos Martyres non verebor adire interpellare, alloqui, supplicibus precibus deprecari habeant me commedatum & adiutum suis intercessionibus apud Deum patrem per filium. Idem antid. page 200.* Perhaps there is no such great impietie in saying holy S. Laurence pray for me. (c) *Montag. invocation of Saints page 99.* If thus my self resolved to do infer (holy Angel keeper pray for me) I see no reason to be taxed with point of Popery or superstition much lesse of absurdity or impiety. *Ibidem author. page 203.* The case of Angels not guardians as being continually attendant alwayes at hand, though invisible, and therefore though we may say S. angel keeper pray for me, it followeth not, wee may say S. *Gabriel* pray for me. (d) *Anthonye Stafford Female glorie. page 3.* Others of these first and purer times not without admiration observe that God was almost fiftie ages in the meditation of the structure that

that she is now advanced above all the Angells to of this stately palace.  
 the highests created perfection that is possible to Montag. apar. page 301  
 the daughter, mother, and spouse of God and *Magno procul dubio opere templum illud propter*  
 that her very bodie is alreadie translated to the *aparabatur, nec una*  
 heavens. (e) 3. That God hath made her to bee *de multis mater Domini*  
 true Ladie and empresse of the Catholike Church *in hunc mundum pro-*  
 of all the earth, and of the heaven, and that all *cessit è materno utero.*  
 these honours she hath obtained by her due deser- *Ibid. page 338. Vicun-*  
 vings and merits. (f) 4. That all the Angels and *que conceptam in origi-*  
 Saints in heaven, let bee men upon earth are obli- *nali peccato, vixisse ta-*  
 ged to adore her and bow their soules unto her. (g) *men immunem à mortali*  
 5. That she knoweth all things perfectly heere *peccato cum Augustino*  
*putaverim. Staffords*  
*Femal glorie* in his proe-  
 miall verses, for Eves offence not hers she did begin to learn repentance ere  
 she knew to sin. *Idem page 20.* She sent forth many a sigh for sin not having  
 committed any, and bewailed that of which she was utterly ignorant *idem*  
*page 8.* The apostles sometimes were obscured with the fog of sin, but her  
 brightnesse nothing vitious could lessen, much lesse alutterly extinguish. (e) *Femal glorie page 28.*  
 Nothing in her was wanting but the Dietie it self. *Idem* in  
 the preface, Whether we regard her person or her divine gifts, she is in dignitie  
 next to God himself. *Ibid.* Great Queen of Queens, daughter, and mother,  
 and the spouse of God *Idem. page 210.* Her assumption by many of the Fa-  
 thers, by all the Romish Church, and some of the reformed is held for an un-  
 doubted. (f) *Montag. apar page 312. Dominam profecto indicat Mariæ no-*  
*men, nam revera facta est domina omnium creaturarum, Damascenus ait, cum condi-*  
*toris omnium effecta fuerit mater. Ibid. page 302. Certe nulli Sanctorum dedit*  
*Deus plura, nulli majora, nullum ne omnibus quidam Sanctis, tanta, hoc est elogia*  
*matris Dei Deus impertivit qui titulus utriusque salviæ utriusque omnes omnium cre-*  
*aturarum dignitates illud unicum privilegium supergreditur. Recte ait. B Thomas,*  
*beata virgo ex hoc quod est mater Dei habet quandam dignitatem infinitam. Ex his*  
*licet colligere (inquit Baradas) sanctissimam virginem infinitam habere quondam*  
*dignitatem ex Deo, qui est Bonaventura recitat, majorem mundum Deus facere*  
*potest majorem autem matrem quam est mater Dei Deus facere non potest Fem gl.*  
*page 21.* She undoubtedly deserved to be rapt up, if it were possible, a storie  
 higher than was S. Paul. *Ibid. page 80.* Certainly all the ancient Fathers with  
 one consent affirme that she deserves to be Empresse of all others who humbled  
 her self below them all. (g) *Femal glorie.* In the Panegyrick, To whom do bow  
 the souls of all the just, whose place is next to Gods, to whom the hierarchie do  
 throng, and for whom heaven is all one song. *Ibid page 3.* Truly our belief  
 may easily digest this that his omnipotencie would make her fit to bee Em-  
 presse of this lower world. *Ibid. page 17.* There were no doubt some of Gra-  
 beneath



*friends* children, who lay prostrat before, & did homage to their dearest Lady. *Ibidem* pag. 32. The Saints glorious Empreffe. *(b)* *Femal* glorie panegyrick. Whose place is next to God, and in her face all creatures and delytes do see as darling of the Trinity. *(i)* *Ibid.* pag. 220. The Puritans of this land are those I mean, they reject all testimonies of her worth as haile Marie full of grace, &c. They abhorre to hear her called *Dominica*, because forsooth they challenge to themselves a greater measure of knowledge but a lesser of piety than did their antecessors by disclaming wordes and phrases familiare to antiquity. Of one thing I will assure them till they bee good *Marians* they shall never be good Christians. *(k)* pag. 23. My arithmerick will not serve mee to number all those who have registrate their names in the sodality of the rosarie, of this our blessed Lady. The Princes of this Isle have not beene defective in doing her all possible honour, and in consecrating chappels and temples to her memory. Many holy orders also are of this sodality as the *Benedictins*, the *Cisterciens*, the *Franciscans*, the *Cartusians*, and many others. If all those testimonies and examples of great worth and pious people will not move us to honour her, wee shall be judged both unworthy of this life here & ignorant of that better to come.

*(l)* *Ibid.* pag. 152. This day the celebration whereof is instituted by the Church is called Candlemas, as much as to say, the day of lights, on which while masse was singing very many tapers were burning in the Church. *Montag orig. pag. 157. Diem ab illa solemnitate celebrem vocant presentationis: nos angelice the purification of our Lady, vel communi sermone potius. Candlemas day adistributione vel gestatione cereorum ardentium.* *Couzins* did put all this in practise in the cathedral of *Durham* mede burn in day light some hundreths of wax candles. *Peter Smart* for preaching against him was deposed and imprisoned, but *Couzins* for his devotion advanced from a poore prebend to a Provost of a Colledge and a royall Chaplaine in ordinar. *(m)* *Femal glory* pag. 226. The

this doctrine was challenged by Burtoun, he was rewarded with the losse of his eares and perpetuall prison. The booke which he inveighed against let bee to bee recalled, is openly excused in print at his Graces direction as containing no evill but only innocent retorications. (n) Yea M. Dow with his Graces licence pronounceth that book to bee free of all poperie and that upon this reason, because the author professeth his tracing the steps of Doctor Montagow whom all England must know to be above all suspition of poperie.

original of the sodalitie of the blessed virgin is derived from the battell of Naupactum gained by Iohn of Austria and the Christians, which victorie was attributed to her intercession with her Son. (n) Heylens answer. page 123. As for the book intituled the *Femal glory* you finde not in it that I see by

your collections any thing positively or dogmatickly delivered contrarie unto any point of doctrine establisht and received in the Church of England. Some swelling language there is into it and some Apostrophees I perceive by you to the virgin *Mary* which if you take for invocations you mistake his meaning, no invocation hitherto in point of doctrine. (o) M. Dow page 54. In all these panegyrick straines of Rhetorick (for such for the most part they seem rather than positive assertions) *Stafford* hath not deviat so much to the one extreame as *M. Burtouns* marginall hath to the other in scoffing and calling her the new great goddesse *Diana*. And if it bee true that he hath not digressed in any particular from *D. Montagu* the B of *Chichester* as *M. Burtoun* makes him affirme, I dare boldly say *M. Burtoun* will never be able too finde the least point of Poperie in it: For it is well know, that Bishop hath approved him self such a champion against Rome, that they who have tryed his strength durst never yet come to a second encounter.

## CHAP. V.

*The Canterburians avowv their embracing of the popish heresies and grossest errors.*

THE nature of heresie is so subtilized by our faction, that so farre as in hew lyes it is now quite evanished in the aire, and no mo heresies are to be found on the earth.



With the Socinian Remonstrants, they exeeeme all tenets controverted this day among any Christians, from being the Subject of heresie : For they tell us, that the belief of the doctrines uncontraverted by all is sufficient for salvation. (a) And howsoever

(a) *Pottar* cites from *Causabon* these words: Put by controversies these things, wherein all sects universally doe agree, are sufficient for salvation.

ver some of them will be content to count the Socinian Arianisme, and Macedonianisme to bee true heresies; yet, as wee shew before, all of them doe cleare the Popish errors of this imputation. Alwayes not to strive for words, our assertion is, that the grossest of the Roman errors which in the common stile of Protestants, wont to go for heresies, are maintained by the Canterburians for catholicke trueth. For to cleare this, cast over the books of Bellarmine, and see if his grossest tenets be not by them embraced. In his first tome, his errors about the Scriptures imperfection, and doctrinall traditions, seemes to be most weightie. In his second, beside these already named, his defence of the monastick vowes of, Limbus Patrum and Purgatorie are verie palpable. In the third, his ascribing too little too the Sacraments of the Old Testament, and too much too the Sacraments of the New, his making all infants in baptisme too be regenerat, and all non-baptized too bee damned, his corporall presence of Christs bodie on the altar, his sacrifice of the Masse, auricular confession, extreame unction, are very grosse corruptions. In the last tome, his errors about faith, justification, merit, free-will, are among the chiefe. In all those, consider how farre our partie is long agoe declined to the left hand.

Begin with Scripture and traditions : The reformed churches in the harmonie of their confessions They joine with Rome in setting up traditions in prejudice of Scripture. lay all downe one common ground, for their mutuall consent; the Scriptures absolute perfection, without

out the help of any doctrinall tradition : Holdme  
 once this pillar , the whole edifice of the reformation  
 must fall. To batter downe this fort , the Papists  
 plant two engines : One , that there is diverse  
 Apostolicke and ancient traditions, both rituall and  
 dogmaticall, which , beside Scripture with a divine  
 faith must be firmly beleaved: An other, that Scripture  
 must not be taken in any sense by us , but that  
 wherein the ancient fathers of the church have understood  
 it, or the present church do take it. In both these  
 very dangerous corruptions our partie joynes with  
 Rome : They glorie (b) and triumph above all other  
 reformed churches, that they do embrace doctrinall  
 traditions , for which in Scripture there is no ground ;  
 And of this kinde they reckon out some of great  
 importance ; such as are, the baptisme of infants,  
 the sanctifying of the Sabbath, the Apostles Creede,  
 the giving of the cup to the people, praying in a  
 known tongue, our knowledge of Scripture to be  
 Scripture, the names and number of the Canonick  
 Bookes and their distinction from Apocrypha , of  
 this kinde they maintaine

(b) *Heylens antid.*  
*Lincoln page 87. sect. 2.*

Things that have beene generally in the Church of Christ, are generally conceived to have been derived from Apostolical tradition, without any speciall mandat left in Scripture for the doing of them. Praying directly towards the East is conceived to

bee of that condition , why may wee not conclude the like of setting up the altar along the wall. Many things come into our minde by a successionall tradition , for which wee can not finde an expresse command , wiche yet we ought to entertaine, *ex vi Catholicae consuetudinis* ; of which traditions there are many, which still retaine their force among us in England. This Church (the Lord bee thanked for it) hath stood more firme for apostolical traditions, than any other whatsoever of the reformation. *Samuel Hoards sermon, page 15.* Wee yeeld that there are apostolical traditions rituall and dogmaticall , which are nowhere mentioned or enjoined in the Scriptures , but delivered by the word of mouth, by the apostles to their followers, for some of which these are reputed, the number of Canonickall books , The Apostles creed the baptisme of infants, the fast of Lent, the Lords day , the great feasts of Easter and Whitson day, beside these, we confesse, there are and have bene many ancient Ecclesiastick traditions , from which as foundations grew those noted practices of not fasting on the Sunday , of adoring towards the East, prostration before the altar, of signing the baptized with the crosse , of exorcising the partie baptised , and



putting a white garment upon them, of receiving the Eucharist fasting, of mixing water with the wine, of sending it to such as were absent, of eating the consecrated bread in the Church, or carrying it home, of crossing themselves when they went out, or when they went in, when they went to bed, or when they rose, when they sat down to meat, when they lighted Candles, or had any business of moment, to doe, that ceremonies and rites of this nature are under the power of the Church to ordaine we generally grant to our adversaries. *White on the Sabbath, page 97.* The reformed Churches reject not all traditions, but such as are spurious, superstitious, and no consonant to the holy Scripture, but genuine traditions, agreeable to the rule of faith, derived from the apostolicall times by a successive current, and which have the uniforme testimony of points of antiquitie, are received and honoured by us. Now such are these which follow the historicall tradition, concerning the number, integrity, dignitie, and perfection of the books of Canonick Scripture, the Catholick exposition of many sentences of Scripture, the apostles creed, the baptism of infants, the observation of the Lords day, and some other feastivals, as Easter, Pentecost, &c. baptizing and administration of the Supper in holy assemblies, the service of the Church in a knowne language, the delivering of the Communion to the people in both kindes, the superioritie of Bishops over Priests and Deacons in Iurisdiction, and power of ordination.

large as many as Rome. For at the first word they speake to us of six hundredth (c) among these traditions, which we must embrace with an undoubted faith; They reckon up the authoritie of the Bishops above the Priests, prostration before the altars, worshipping to wards the East, crossing Baptisme, crossing of our faces at all occasions, the standing of a crucifix upon the altar, and whatsoever they please to urge, for which they can get no Scripture warrant. To this head they referre the verie customes of the Popish church in latter times, for which they have no scribe in any written let be in any Father: (d) Yea, all the injunctions

(c) Montag. orig. pa. 396. *Vbi iubentur in Scripturis infantes baptizari, aut in cœna Domini sub utraque specie communicantes participare. 600. sunt ejusmodi in rebus sacris à deo instituta, ecclesiæ mandata, & usurpata ab ecclesia, de quibus possumus profiteri, nihil tale docet Scriptura, Scriptura hæc non prædicat.* (d) Montag. orig. page 276. *Nihil est memoriæ proditum, quod ego quidem sciam hæc de apud vetustiores, sive historicos sive patres, probabile tamen est hanc receptam ecclesiæ consuetudinem de traditione vetustiore, aut scriptis etiam patrum vetustioribus nunc deperditis dimanasse. Montag. apar. page 389. Ad me quod attinet, quid à sanctis patribus per illa tempora inventum, primo & usurpatum, nulla ratio*

eione priore commendatum, nullo usn veterum, ne quidem vestigiis leviter impressis, consignatum per tot aunorum decursum ad nostra usque tempora sine contradictione descenderit, non video cur non ἀσφαλτος & ἀνανεωτος vim suam obtineat & auctoritatem. Absit enim ut universalis ecclesia vel in rebus de facto, & ecclesiasticis ritibus tam diu aberraverit. Ibid. page 382. Meminerimus Tertullianum olim statuisse cum applausu de huiusmodi consuetudinibus, si legem expostules scriptam, nullam invenies, sed traditio a prætenditur auctrix, consuetudo confirmatrix, & fides observatrix. Et Irenæus, quid autem si neque Apostoli reliquissent nobis Scripturas, nonne oporteret ordinem sequi traditionis. Idem antig. page 42. That author sayes no more then is justifiable touching traditions: for thus hee sayes, The doctrine of the Church is two wayes delivered unto us; first by writing, then by tradition from hand to hand. Both are of alike value of force unto pietie.

of the Bishopes must be Ecclesiastick traditions, whereto the conscience must submit no lesse then

to the precepts of God. (e) In the meane time (e) White in his ex-  
Scripture must-bee itiled the booke of hereticks amination of the dialo-  
(f) a Lesbian rule. (g) In no controversies no gue presseth not only  
not in Sermons any use may bee made of it, ex- this testimonie of Au-  
cept so farre as we can backe our deductions from stine, Etiam si Scripturæ  
Scripture, by consent of the ancient Fathers or authoritas non subesset,  
present church. (h) totius tamen orbis in  
hanc partem consensus,  
instar precepti contine-

at, nam & alia multa quæ per traditionem in Ecclesiis observantur, auctoritatem  
sibi scriptæ legis usurpaverunt, but also that of Eusebius, Quicquid in sanctis Epif-  
scoporum consiliis decernitur, id universum divinæ voluntati debet attribui: And  
this of Bernards, Sive, Deus sive homo vicarius Dei mandatum quodcunque tradi-  
derit, pari profecto obsequendum est cura, pari reverentia suscipiendum, ubi tamen  
Deo contraria non præcepit homo. (f) Montag. orig. page 353. Eusebius de Se-  
verianis hereticis loquens, ait, Hi lege, Prophetis & Evangelis utantur socrarum  
Scripturarum sensus & sententias, ut nostri salent purtani & novatores pro suo arbi-  
tratu interpretantur. Chounæi Colect. page 31. Sensum Scripturarum ex pa-  
tribus ecclesiæ deductum, traditum & conseruatum in ecclesia, & approbatum, quid-  
ni pro tali traditione agnoscamus, in cuius veritate acquiescendum, & à qua mini-  
mè discendendum sit. Montag. orig. page 318. Neque enim insanire solent  
sine Scripturis hæretici & mirificè easdem ad suos ὑποστηρικτὰς solent applicare defen-  
dendos persuadendosque. (g) Montag. apar. page 382. Non ut nostri novatores de-  
sperant quibus quicquid est ἀρχαίων ἀρχαίων respit & ἰνδὸς & ideo refigendum est  
vel ut amant loqui reformandum ad Dei verbum, hoc est ad Lesbian plane regulam  
psorum cerebrofritatem amussitandum. (h) Pocklington altare. page 129. The  
godlie



godlie and learned Fathers of our church, give strict charge to private preachers, that they preach nothing in their preachings which they would have the people religiously to believe and observe, but that which is agreeable to the doctrine of the old and new Testament, and that which the catholick fathers, and ancient bishops have formerly taught and collected from thence. *Whire upon the Sabbath, page 12.* The holy Scripture is the fountaine and living spring, containing in all sufficiency and abundance whatsoever is necessarie to make Gods people wise unto salvation. The consentient and unanimous testimonie of the true Church of Christ in the primitive ages thereof is the *canalis*, or a conduit pipe to derive and convoy to succeeding generations the celestiall water contained in the holy Scripture. *Ibid.* From *Meisnerus* hee sayeth, *Innu-riam nobis facit Bearnus scribendo, nos docere solam Scripturam esse normam & iudicem contraversiarum fidei, imò & spiritum sanctum, seu iudicem supremum præsupponimus, & ecclesiam ceu iudicem inferiorem libenter admittimus; ideoque soli Scripturæ officium iudicandi absque omni distinctione non assignamus. Idem page 14.* The ecclesiasticall storie reporterh of *Naxianzen* and *Basille*, that in their studying the holy Scriptures they collected the sense of them, not from their owne judgement or presumption, but from the testimonie and authoritie of the ancients, who had received the rule of the true intellegence of Scripture from they holy apostles by succession.

In the doctrine of faith, justification, fulfilling of the Law, merit, they are fully popish. In our most important controversies anent faith, justification, fulfilling of the Law, merite, &c. they teach, first, that faith is no more but a bare knowledge, and naked assent, that in the nature of it there is no confidence, application at all, that the soules confidence and application of Gods promises, are the acts onely of hope and charity, that justifying faith is the catholicke faith, a general

(i) *Shelfoord page 36* assent to the articles of the Apostolick Creed, that This one faith is called particular personail applying faith, but presumption and fantasie. (i) Again, they teach that justification is ascribed by the Apostle to faith onely, by way of beginning inchoative, because the assent to the trueth of God, is that first vertue which the faith is contrarie too chaine of all other vertues, whereby wee are com- this, the private faith, or fancier rather, by which men believe to be saved by them, that which is the mother and nource to vice, an enemy to all good life; and that this is not the Catholick faith, shall appear, because that faith hath not a speciall object, as mans self, or Gods speciall favour to this or that particular man, which is hope

placet lie justified, for common, doth follow. (k) object, but a catholick  
 3. That charitie is the forme of faith, and that to object, which is the  
 it, the act of justification is much more reasonable whole first truth, and  
 ascribed then too faith. (l) 4. That S. Pauls every member of Gods  
 justification whereby we stand before the barre of books, as the school  
 God is nought, but our conversion and sanctificati- te acheth, this faith  
 on by our inherent righteousness. (m) 5. That and esse of divine  
 truths a being and substance in our minde, but after hope layeth hold on them  
 in the wil and affections, and applyeth them to our selves, & charitie goeth in  
 unto them. The apostle sayeth, That hee who cometh to God must believe  
 that he is a rewarder of them that diligently seek him, not a rewarder of me or  
 thee, as if the article of faith were personall.

Idem page 106. In the love of the heart lyeth the greatest apprehension.  
 The greatest meane of our apprehending of him is by charitie, which layes  
 hold on him in the will and reasonable affections, Chounai Collect. 82. *Appli-*  
*catio ex parte hominis, non ex alia ratione procedit, quam ex amplexu amoris & de-*  
*siderii. Ibid. page 97. Det Deus hanc spem, & suavissimam hujus spei pleropho-*  
*riam.*

(k) Chonnai collect, page 69. *Inchoativè per fidem iustificat Deus, dat sc. prop-*  
*ter Christum cognitionem, ex cognitione fidem, ex fide spem sive fiduciam, ex fidu-*  
*cia charitatem, ex charitate adhesionem obediendi & complacendi desiderium, ex isto*  
*desiderio meritorum Christi salubrium applicationem, ex ista applicatione sanctifica-*  
*tionem, seu observantiam mandatorum, ex istis omnibus in actu scilicet consummato*  
*justificationem, ex illa salvationem quæ omnia tum efficaciter per canalem Dei gra-*  
*tiae, ex fide tanquam ex principio seu radice, per connaturalitatem omnium ad fidem,*  
*& ad se invicem effluere videantur, quæcunque ab aliquibus horum proveniunt ad*  
*fidem, tanquam ad omnium originem referenda sunt, & in hoc sensu arbitramur Apo-*  
*stolum, 3. ad Rom. vers. 28. loquutum fide homines iustificatum iri scilicet per fi-*  
*dem elicituram ex consequentiis suis operationem.*

(l) Shelfoord page 102. Charitie is called of schoole Divines grace it selfe. It is  
 thar law of the Spirit which freeth from death and sin. It is the maine refuge of  
 a distressed conscience. It covereth a multitude of sins. It will not suffer  
 them to appear: Without charitie workes are dead, as well as faith and other  
 vertues. Hence the Schoole calleth charitie the forme of vertues. *Ibid. page*  
*106.* Faith converteth the minde to God, but it is love that converts the heart  
 and will to God, which is the greatest and last conversion; for we never seek  
 any thing till wee desire it. Our conversion is begun in the minde by faith, but  
 it is only halfe conversion, yea no conversion of the whole man, except the love  
 of the heart (where lyeth the greatest apprehension) follow it: wee see salva-  
 tion by faith, but we obtaine it not, till wee seeke it by charities desire. Where-  
 fore I conclude, that for as much as charitie is the most neere and immediat  
 cause of our conversion, that it is also the most precious grace of God for our  
 good,



good, and the greatest mean of our apprehending him is by charitie, which layeth hold on him in the will and reasonable affections, therefore this must be the greatest meane of our justification. *Ibid. page 109.* The fulfilling of the law justifieth, but charitie is the fulfilling of the law, where the apostle preferreth charitie to justifying faith, he compareth them in the most excellent way, and it is most manifest that the most excellent way, is the way of our justification and, conversion to God, (m) *Shelfoord page 107.* Justification & conversion to God is all one. *Idem pag. 102.* Charitie is the maine refuge of a distressed conscience. *Montag. antid. page 142.* A sinner is then justified when hee is transformed in minde, renewed in soule, regenerate by grace. *Chomley* in his answer for *Hall* to *Burtoun*, is not onely content to exeeme the Popish justification from all blot of a fundamentall error, but seemes also to make all our contraverſie in this point to be but a jugling about words; yea, at last hee seemes to joine with the Councell of Trent in anathematizing our doctrine: For thus, if I remember well, doth he speake. If any man shall say that men are so justified by the sole imputation of Christs righteousness, or by sole remission of sinnes, that they are not also sanctified by inherent grace of charitie, or also that the grace whereby we are justyfyed is only the favour of God, let him be accursed, and let him be so indeed for me. You will say this is nothing but meere jugling, I grant it, but yet it is not the direct denyall of the foundation, for here is both remission of sins, and imputation of Christs righteousness included, which though it be sufficient to justification in the Protestant sence, yet in the Popish sence, wherein sanctification is also required, it is not sufficient.

(n) *Shelfoord pag. 121* the fulfilling of Gods Law to us in this life is both That there is fulfilling possible and easie, that if God did command us any of the Law in this life: thing which were impossible, he should be both *James* teacheth, if you unjust and a tyrant. (n)  
fulfill the royall law, you

do well. Were Gods Law not possible to be fulfilled, the supposition should be idle, unfit for Gods word, a caption unbeseeming a writing by divine inspiration. To the keeping of this we must straine our soule, wee must not flee to a naked imputation, where is required our confirmation. Hee hath predestinate us to be conform to the image of his Son. Hee hath fulfilled the Law, and so must we too. *Ibid page 127.* Christ hath merited, that the righteousness of the Law, should be fulfilled in us, not by faith only, or by sole imputation, as the ignorant understand it, but by our actuall walking in the divine precepts. *Ibid. page 136.* To binde a man to things impossible, were a wrong both to nature and grace therefore the schoole verse sayeth.

*Ultra posse viri non vult Deus ulla requiri.*

God can no more in equitie now require impossibilities at our hands, then hee could at first at *Adams*: Neither doeth hee, if wee believe *S. Paul*, who sayeth, *I can do all things by Christ, who hath loved me.* *Ibid. page 139.* If God should command things impossible, then should he be more cruell then a tyrant, who

who will not offer to exact of his Subjects such a tribute which he knowes can not be payed : It is tyrannicall and cruell, and therefore impossible to God to require the abilitie which he himselfe took a way, and of those too that are his friends, and in league with him. *Ibid.* page 147. To say that the very best works of the Saints are uncleane, impure, mortal sins, is extreame blasphemie. Can the works of the holy Ghost be impure ? The least addition of evill in a good work makes it sinfull, because *Bonum est ex integra causa, malum ex quolibet defectu.* White on the Sabbath, page 157. urgeth those sayings, as from S. Austine, *Neque impossibile aliquid imperare potuit Deus quia justus est; neque damnaturus est hominem pro eo quod vitare non potest, quia pius est. Execramur blasphemiam eorum qui dicunt aliquid impossibile homini à Deo esse præceptum.*

6. That not onely many do fulfill the Law without all mortall sinne, but sundry also do supererogat by doing more then is commanded, by performing the counsels of perfection, of chastity, pover-

ty, and obedience: (o) 7. That our good works do truly deserve and merit eternall life: (p) 8. That our obeying the counsels of perfection do purchase a degree of glory above the ordinar happinesse, (q) All this latelie is printed by the faction, neither that onely, but (which to us seemeth marvelous) when great popular grumblings and sundrie publicke challēges hath beene made against the authors of such writs. These whom Canterburie

(o) Shelfoord. page 184.

By his precepts he informeth us of all the meanes that leads toward life eternal by his counsels, which go beyond his precepts (because GOD hath given man freewill to get what he can in the state of grace for the

state of glory) he shewes some exceeding meanes to grow to this lifes perfection, and to improve the common reward of glory for the next life, as *sell what thou hast and give it to the poore, and thou shalt have treasure in heaven*; heere we have counsell to change temporall riches for eternall, which are better. 2. Wee are counselled to change permitted fleshly pleasures for heavenly pleasures, where it is said; *qui potest capere capiat.* 3. We are counselled to deny our selves and our lawfull liberties, to follow Christ through the worlds difficulties; these are Gods counsels which in the primitive church were put in practice, but in our times they are put of with a *non placet* *ibid* p. 129. Of the counsels of the gospel which go beyond the counsels of the Law. S. Chrysost, sayes *Ουδεν αδυνατον επιταττει ο Χριστος οτι πολλοι υπεβησαν αυτου ενταγματι.* Christ hath commanded nothing impossible; yea, many have gone above his commandments. (p) Montag. appeal p. 233. The wicked go to enduring of torments everlasting, the good go to enjoyning of happinesse without end; thus is their estate diversified to their deserving. Shelfoord p. 120. seteth downe the commendment verses of Cambridge which in merite goeth as farre a Bellarmine, *Virtutū sancta & speciosa*



*Spesiosa caterua salutē divino ex pacto quam meruere dabūt.* Chomneus p. 18. goes yet further, that our workes are the as true efficiēt cause of our saluatiō, as our wickednesse can be of our damnation, as we heard before Montag. antig. p. 153. That a work may be said to be meritorious, *ex condigno*, these conditions are required, that it bee morallie good, that it be freely wrought by a man in this life in the estare of grace and friendship with God, which have annexed Gods promise of reward. All which conditions I can not conceave that any Protestants doth deny to good works. (q) *Shelforod* p. 198. In that blessed estate there are degrees of joy & glory, a starre differs from another in glory, some ground bringeth forth thirtie, some fixty, some a hundred fold. To this agreeth. S. Gregory, *Quia in hac vita uobis est discertationum, erit procul dubio in illa discertio dignitatum, ut quo hic alius alium merito superat, illic alius alium retributione transcendat.* And S. Cyprian in pace, *coronam vincentibus candidam pro operibus dabit in persecutio ne purpuream pro passione geminabit Certent nunc singuli ad utriusque honoris amplissimam dignitatem, accipiant coronas vel de sanguine purpureas.* Here shineth Gods justice in distributing rewards according to the varietie of his own grace in this life bestowed, and Christians works by their owne free will to the best, end employed, and because their are certaine excellencies of workes in overcoming the greatest difficulties, therefore the schoole after the former demonstration argueth privileged crownes which they call *aureola* to be due to them which have conquered best to Martyrs for overcoming persecutions, to virgins for conquering the flesh, and to Doctors for putting the Divell to flight from their flocks:

hath employed to apologise for the worlds full satisfaction, hath not yet beene pleased to disavow  
 (r) *Heylens* answer p. 127. For *Shelforods* book whatever is in that mentioned should not trouble you, if he ascribe a speciall enu- cuses seeme to vent their desire to have all swall nencie unto charitie in lowed downe.  
 some certaine things,  
 it is no more then was taught to him by S. Paul who doeth prefer it, as you cannot but choose to know, before faith and hope, nor doth he attribute our justification thereunto in any other sense then was taught him by S. Iames. M. Dow p. 52. And I believe if M. *Shelforods* justification by charity be wel examined, it will prove no other then that which S. Iames sayes, yee see how that by works a man is justified and not by faith onely, & I would demand of any reasonable man, whether the expresse words of that Apostle may not without asper- sion of poperie be even openly and publickely maintained, if there be no sense obruded upon them which may crosse S. Pauls doctrine, which M. *Burton* can never prove that they did whom he charged with that assertion.

In the doctrine of the Sacraments, from Bellarmins In the doctrine of the third tome, they tell us first, that the sacraments of Sacraments see their the old testament differ from the new, that the one Poperie.

confers grace, the other fore-signifies grace to be (f) Montag. orig. p. 72. de circumcissione qua ritur quam gratiam conferat & primo, ponitur non eo quod sit verum sacramentum veteris politiæ in statu legis & naturæ, ideo esse operativum illius gratiæ qua ab luuntur peccata ut fit in baptismo novæ legis. 2 Si queratur an ut baptis- mus sic & circumcissio quæ figurat baptismum olim peccata visua sacramentali ex instituto divino opere operato, vel opere operantis aut alio quovis modo abolere & mundare poterat, quæ de resunt diversæ sententiæ. Hereafter he hath brought at length the Fathers, to prove that Sacramenta veteris testamenti non causabant gratiam sed eam solum per passionem Christi dandam esse significabant, nostra vero & gratiam continent & digne susipientibus conferunt, he closes, inanes sunt illa disputationes & acerba contentiones nonnullorum, quæ apud scholasticos & doctores nonnullos ventilantur, quas sopitas optamus nos, Item p. 390. Baptismus Ioannis rudimentarius ait Damascenus imperfectus, & isagogicus, Cyrillus ut & lex vetus itaque novum baptisma post illud necessarium inquit Augustinus, post Iohannem baptizabat Paulus, post hæreticos non baptizat Ecclesia, Christi baptismo actu remittebantur peccata, non remittebantur actu post Iohannis. Then in his own words, quid ergo? An dabat gratiam baptismus ille; sic visum non nullis perperam omino, nam ubi tum & baptis- mus Christi & Sacramentorum novi fœderis, quibus & gratiam conferre quam significant, preparatiore hoc agebat non in spectantum cum re ipsa in Domini baptismo illud fiat, ab hac sententia quæ est communis omnium antiquorum, si Calvinus recesserit cum sequacibus, ætatem habent, ipsi respondeant; privati cujuscunque hominis non est communi protestantium sententiæ ascribendum. Obtineat ergo per me Tridentinæ synodi canon primus sessionis septimæ: Siquis dixerit baptismum Iohannis habuisse eandem vim cum baptismo Christi anathema sit. (t) Montag. ap. p. 35. We are taught in the Liturgi earnestly to beleieve, lest it should be left to mens charity, that Christ hath received favourably these infants that are baptised. And to make this doctrine the more sure against novellists, it is again repeated in the Catechisme, that it is certainly true by the word of God, that children being baptised have all things

necessarie



necessarie for salvation, and if they die before actuall sin, shall be undoubtably saved, according whereunto all antiquity hath also taught us. Let this therefore be acknowledged to be the doctrine of our Church. *Whit against the dialogue.* p. 95. avowes it as the doctrine of England, that all infants baptised have the holy Spirit, and are made the children of God by adoption, pressing that of *S. Augustine* of all infants baptised. *Quid dicturus est de infantibus parvulis qui plerique accepti in illa etate gratia sacramento, qui sine dubio pertinerent ad vitam æternam regnumque cælorum, si continuo ex hac vita emigrarent, sinuntur crescere & nonnullis etiam apostatae sunt.* Albeit this same *Whit* makes this tenet in his conference with *Fisher* to be the judgement only of Papists and Lutherans p. 176. They differ from Lutherans and Pontificians first, in that they restraints the grace of sanctification only the elect. 2. In that they deny externall baptism to be alwayes effectually at the very instant time when it is administrate.

(w) *Cant. relat.* p. 56. which we have no warrant. (w) 3. That the manifest ceremonies of papists in baptism and all other sacraments are either to be embraced as pious ancient rites, or not to be stood upon as being only ceremonially toys. (x) For their tenets in the sacrament of the supper, we shall speak anon of that Sacrament to them in the head of the masse. 4. They tell us that which hee hath bound our dispute about the five bastard sacraments is as us) it is expresse in Saint

*Iohn* chap. 3. *Except a man be born againe by water he cannot enter,* no baptism, no entrance, nor can infants creep in any other ordinary way. And this is the received opinion of all the ancient Church, infants are to be baptised that their salvation may be certain, for they which can not help themselves must not be left only to extraordinary helps of which we have no assurance, and for which we have no assurance, and for which we have no warrant at all in scripture. *Shelfoord* p. 66. I can shew you of none saved ordinarily without the sacraments in regard of our Saviours exception in the 3 of *Iohn*. *Except a man be born again of the water and the spirit, he can not enter into the kingdome of heaven.* *Montag.* orig. p. 397. *Adeo huic usui inserviunt aquæ ut si tollatur lavacrum aquæ alieni a Deo & federe promissionis æternæ excludantur illi in tenebras exteriores, cum edito divino statutum sit nisi quis renatus fuerit ex aqua & spiritu sancto non introibit in regnum cælorum. Scio hoc elusum à novatoribus, sed & Christi divinitatem ab hæreticis negatam scio utrumque in contemptum Dei & dispendium animarum.* (x) *Samuel Hoards* sermon *supra*, puts crosse in baptism and sundrie other ceremonies of it among his ritually traditions. *Montag. antid.* p. 16. *vestis alb, aoleum, sal, lac, chrisma, additamenta quedam sunt ornatus causa.* *Ib.* p. 15. *Cum concilio quodam nupero non veremur profiteri ceremonias à maioribus hominibus religiosissimis usurpatas quod ad varios pietatis usus valeant & exercitia quedam sunt quibus mens eternarum rerum sensu & significatione ad divinum cultum ipsumque Deum attrahit*

*tur in Ecclesia retinendas & ubi abrogata fuerant restituendas esse statuimus. Andrews stricturae p. 13.* Chrisme, salt, candles, exorcismes, signe of the crosse ephata, and the conlecration of the water, those being all matters of ceremonie, are therefore in the Church power on good reasons either to retaine are to alter.

plaine logomachie. (y)<sup>o</sup> 5. They tell us that not only infants after their baptisme but even men baptized in perfect age who before baptisme gave sufficient count of their faith, yet they may not be esteemed full Christians while they have received the confirmation by the imposition of hands, and that alone by a Bishop. (z) About the orders, they tell us that they agree with the papists in their number, that the reason why they want their Acolits, sub-deacons and the rest, is but their Churches poverty: (zz) Which can scarce wel mantaine the two orders of priests and deacons. But which in their questions is worst of all, they side here with the papists in giving to all the protestant Churches a wound which our enemies proclame to be mortall, fatall, incurable. They tie the conferring of orders by a full divine right to the office of bishops, they avow that the lawfull use of all ordination and outward ecclesiastick jurisdiction is by God put in the hands of their persons alone. Other reformed Kirks therefore wanting bishops, their ministers must preach, celebrate the sacraments, administer discipline not only without a lawfull warrant, but also against the ordinance of God. When they are put in minde of this great wound given by them to all other reformed Churches, they either strive to cover it with the fig-tree-leaffs of an imagined case of necessity which never was, or else plainly to passe over it as immedicable. (Ec.) 6. In matrimonie they will keep not only the popish sacrament then plead, accordingly, that thing of apostolicall institution may bee laid aside. When Bishop Andrews had learnedly asserted the episcopal order too bee of Christ institution, I have heard that some who were there in place did secretly

*Andrews stricturae p. 11.* The whole matter about the five Sacraments is a meer.

*2023-μολια (z) pokling. altare.*

*p. 65.* And because the

competentes were per-

sons of full age they

received also confir-

mation by imposition

of hands *ut pleni Chri-*

*stiani in veriantur. (zz)*

*Andrews stricturae p. 12*

The five orders is a

point not worth the

standing on, while the

revenues of the church

were able to mantaine

so many degrees it can

not be denyed but that

there were so many,

but by the Churches

owne order neither by

commandement nor

example of Scripture,

but what is this to the

present estate of the

Church scarce able to

mantaine twon? (Ec.)

*Heylens antid. sect. 3.*

*pag 8.* Let the bishops

stande alone on Apo-

licall right, and no mo-

re then so, and doubt

it not but some will ta-

ke it on your word and

cramen-



interceed with King James to have had it altered, for fear of offending our neighbour Churches. *Andrews resp. ad epist. 3. Molimp. 195. Dixi abesse ab ecclesiis vestris* sacramentall words and signes, the popish times of lent and other dysmall-dayes, except the bishops give their dispensation, but also they will have the whole matrimoniall causes ruled by the popes canons, yea, which is more, they avow that the Canon-law by acts of parliament yet unrepealed, stands in vigour amongst them. (a)

*aliquid quod de jure divino sit, culpa autem vestra non abesse sed injuria temporum, non enim tam propitios habuisse Reges Galliam vestram in Ecclesia reformanda quam habuit Brittannia nostra: Interim ubi dabit meliora Deus, & hoc quoque quod jam abest per Dei gratiam suppletum iri. Relatum inter hæreticos Aerium qui Epiphania credat vel Augustino necesse est fateatur, & tu qui damnes Aerium quo nomine damnas? An quod se opposuerit consensui universalis ecclesie. Idem qui sentit an non itidem se opponit ac eo nomine damnandus erit.* Montag. antid. page 138. Ordinationis jus & autoritatem ita credimus annexam episcoporum personis ut a nemine non episcopo ordinato & consecrato possit aut de beat adhiberi, irritam ordinationem omnem pronunciamus quæ non a legitimo & canonico more proficiscatur, quod si a se oriantur aliqui & non missi ingerant cælesti huic muneri & functioni manus, viderint ipsi quid sint responsuri olim summo sacerdoti cujus partes usurpant, nos nostras non aliorum tue mur vocationes. Yea not only they ty ordination and jurisdiction to the person of bishops, but of such bishops who must of necessity shew the derivation of al their power, from the Pope as was shown before (a) Dow p. 184. By his favour I must tell him, that neither the law of God nor of the King doth disallow the use of the old canons and constitutions, though made in the time of popery and by the pope or popish prelates, which are not contrary to the law of God or the King. If he desire proof of this, let him consider whether the statute. 25. Hen. 8. 19. do not say as much as I affirme, which having regulated diverse things touching the exercise of ecclesiasticall jurisdiction. At last the statute concluds with this proviso (provyded also that such Canons, constitutions, ordinances, and synodals provinciall being already made not repugnant to the laws & customes of this Realme, nor to the hurt of the Kings prerogative royall, shal now still be used and executed as they were before the making of this act, till such time as they be viewed, searched, or otherwise ordered by the said two & thirty persons or the more part of them according to the tenour of this present act. It followes then that till these thirtie two persons determine otherwise, old Canons may be still executed & retaine their ancient vigour & authoritie, & when that will be I know not, but as yet I am sure it hath not been done.

(b) *Femal glory pag. 128.* With this pious and gratefull ordinance, I conclude the vi- Except in some few things which are directly opposit to some late laws of the land and that Canon-law they will haue extendid as far down as the very council of Basil. (b) And as far up as the constitution.

stitutions of the first Popes. (c) Which diverse of the papists themselves acknowledge to be suppositions, yet our men will defend them all, and with them the Canons of the apostles, the constitutions of Clemence and all such trash. (d)

In the sacrament of penance they teach first, that auricular confession was evil abolished, and was verie expedient to be restored. (e) 2. That God hath given a judicial power of absolution to every priest, which every one of the people is obliged to make use of, especially before the communion by confessing to the priest all their sins without the reconciliation of any. (f) 3. That God in the heaven will certainly follow the sentence of the priest ab-

shops the Centurists do suspect: Where the doctrine and decrees of Popes, and those in the first and best times are confirmed by the doctrine and constant practice of the holy catholicke church, it seemeth great boldnesse in three or foure men to condemne and to brand their authoritie with the misterie of iniquitie. (d) Laurence, Sermon p. 18. the Apostles in their Canons, and these to, which are undoubtedly theirs. Montag. apar. p. 390. *Ex antiquissimis illum facile principem & primarie authoritatis, quia erat Apostolorum & clementem nimirum non preteribo, quem licet delicatuli nescio qui, ex utraque parte contendunt falsi postulant, & tanquam falsarium: Nos tamen ipsius tanquam contra quosvis suscipere patrocinium audemus, post doctissimum virum Turrianum.* (e) White on the Sabbath in the preface. There might also my reverend good Lord, be a verie profitable use of some private forme of pastoral collation with their flock, for their direction and information in particular spirituall duties, such as was, privat confession in the ancient Church: Now the Presbyterian censures by their paralogisme taken from abuse, have with such loud and impetuous declamations, filled the eares and prepossessed the mindes of many people, that they are exceeding averse from this soveraigne and ancient medicine of consolation, prevention, and curing of the maledies of the soule. He approveth that of Gerardus, *Privata coram Ecclesia ministro confessio, quam auricularem vocant, quamvis non habeat expressum & peculiare mandatum ac proinde non sit absoluta necessitatis, tamen cum plurimas præstet utilitates & disciplinæ Ecclesiasticæ pars, sit non postrema publico Ecclesiæ consensu recepta, ideo nequaquam temere vel negligenda vel abolenda, sed piè & in vero Dei timore, præsertim ab illis qui ad sacram synaxin accedunt usurpanda.* M. Sp. Sermon printed with approbation. p. 18. Confesse as the church directs, confesse to God, confesse also to the Priest, if not privat in the eare since that is out of use. Male aboletur, sayeth a devout Bishop, it is almost quite lost, the more pitie. (f) Dow p. 35. It can not bee



denied, but that the Church of England did ever allow the private confession of finnes to the Priest, it were very strange, if our church ordaining Priests and giving them power of absolution, and prescribing the forme to bee used for the exercise of that power upon confession, should not also allow of that private confession. *M. Sp. Sermon p. 16.* Since the Priest can in the name of God forgive us our finnes, good reason we should make our confession to him: Surelie God never gave the Priest this power in vaine, he expects we should make the best use of it we can. He requires we should use the meanes we can to obtaine that blessing; now the onely meanes to obtaine this absolution is our confession to him. *Ib. p. 19* If we confesse in humilitie with grieve and sorrow for them, if we confesse them faithfully not concealing any.

(g) *Ib. pag. 15.* There is solving on earth. (g) 4. Beside a private confession another confessiō that for, it were very expedient to have in every congregation a publik penitentiare, who in the beginning would not be neglected. Hee that would of Lent on ashe-wednesday might in the Kirk sit in be sure of pardon, let him seek out a priest, & his reclinatorie, and sprinkling dust on the head of make his humble confession to him: for God every parishioner, enjoin them their lent-penance, whereby they may truly satisfie Gods judgement who alone hath the prime and originall right for their sins, & in the end of lent or Shrif-thursday of forgiving sins hath before Pasche give his absolution to those who have delegat the priests heere fully satisfied, (b) Extreame unction, if reports re upon earth his judgements, & hath given them the power of absolution, so that they can in Gods name forgive the finnes of those that confesse to them. But is not this poperie, would some say, Now take the counsell that is given in the eight of *Iob*, *Aske the Fathers, and they shall tell thee: aske then S. Chrysostome on Esay*, and hee will tell thee, that heaven waites and expects the priests sentence heere on earth: For the priests sits judge on earth, and the Lord followes the servant, and when the servant bindes or louses heere on earth, *clave non errante*, the Lord confirmes it in heaven, words, sayes hee, so cleare for the judiciall and formall absolution of the priest, that nothing can be said more plaine. (b) *Pockl. alt. pag. 57.* The bishops made an addition to the ecclesiastick canon, that in every church a penitentiare should bee appointed to remit penitents in the church, after they have done publick penance. This kinde of confession *Nestarius* abolished in the church of *Constantinople*, howbeit the confession, whereof *Tertullian* and *Cyprian* speaks, was never abolished, but did ever continue in the *Greek* church, and in the *Latine* likewise: And to this purpose a solemn day was set apart for taking of publick penance, for open faults, by imposition of hands, and sprinkling of ashes, namely *Ashwednesday*. This is the godly discipline whereof our church speaketh, and wisheth that it might be restored. And as *Ashwednesday* was appointed for putting notorious sinners to open penance, so Thursday before *Easter* is appointed for penitents to receive absolution. This absolution they took upon their knees by

by the imposition of the priests hands. *Ib. p. 63, & 67.* The Competents beginning on *Ashwednesday* in sackcloth & ashes to humble themselves, they were all *Leue* long purged with fasting and prayer: They were to stand barefoot on sackcloth, and watch on good Fryday all night. How fond a thing it is, sayeth *Tertulian*, to think to carrie away with us the pardon of sin, & not first of all to pay for our commoditie. The merchant before he deliver his wares will look to your coyne, *ne sculpsilis, ne rufus*, that it be neither washed nor shaved; and doe not thinke but the Lord will look well to your repentance, and turne it over and over, before you receive *tantum mercedem perennis vite*. The Church caused those to take so strict pennance, that by their great humiliration they might make some amends for that libertie which some took to sin. *Ib. p. 24.* Our churches are a glory to our religion. To the chancels belongeth the *vestrie lavatorie* and *reclimatories*, for hearing confessions. *Shelfoord p. 125.* If the Lust shall transgresse while they are within the law, they are bound to make satisfaction by pennance, which is, *secunda tabula post naufragium*: *Ibid. pag. 129.* The law is oft brooken by sins of omission and commission. I answere, as it is oft broken of us, so it is as oft repaired and satisfied, and so all is made whole againe, and so hee is *in statu quo prius*: hee riseth againe so oft as hee falleth; either in nūber or vertue our sins of cōmission are repaired by repentance, our sins of omission are supplied by prayer.

but how soever, they avow in print their satisfacti- (i) *Montag. antig. pag. 267.* That sacramen-  
on with the Papists in this point, if so be the cere-  
monie be not made absolutely necessar. (i) tall unction is not to  
bee used. Let the sick use

it if you will, we hinder you not, nor much care or enquire what effects ensue upon it, but obtrude it not upō us as *in sensu* of the Sacram. in the time of grace.

Anent the Monastick life, consider how farre our They are for the ree-  
men are from Poperie, they tell us first, that the rection of monasteries,  
putting downe of the Monasteries in England by and placing of monks,  
Henry the eight, let be by other Protestant Princes and nuns therein as of  
else-where, was a worke exceeding impious, and old.

(k) 2. That the Monks for the paterne of their (k) *Montang. orig. p. 303.* In ecclesia Angli-  
orders have the Prophets and the Apostles, and spe- cially Iohn the Baptist: (l) 3. That their habits

to their very tree-shoone hath Scripture warrant: (m) 4. That the Virgine Marie was truelie a

*tamen & frequentius & exuberantius, & libentius quam laici decimarum decimas, subsidia, annatas, primitias solvunt principi, ut vel inde facile discerni possit quantum detrementi regis accesserit vectigalibus per illam desolationem monasteriis inveciam per importunum Henrici octavi rigorem, & per parliamentarias impropriationes. Ibid. p. 384. Quales quales reformare potius, & ad normam veterum reducere debent*



bant, & in pila non quod factum facinore flagitioso & hominibus; ara fuerunt ad basas, altaria ad lupanaria transferenda, sed reprimam me. *Ibid.* pag. 174. Sub prætatu reformatæ pietatis, Deum, Ecclesiam, pietatem, per nefandissima sacrilegia, everfis ubique monasteriis, &c.

(l) *Montag. orig. p. 370.* Ioannes primus hanc viam insistebat, illum deinceps ut in aliis sequebantur ascetæ & solerogagitæ. *Ibid. p. 382.* Ejusmodi vitæ genere Ioannem jecisse fundamenta monastica vitæ, cum illustrissimo Baronio non abnuerim. (m) *Montag. orig. p. 369.* Ioannes & interula & tunica & quocunque amictu vestiebat, de Camelorum pilis id gestabat vestimentum, ut ipsa asperitas ad virtutem patientie animum exerceret, nec princeps hoc institutum usurpabat Iohannes: ab omni retro antiquitate Prophetarum filii Elias, Eliseus alii eodem amictu utebantur, quin & positum in more qui rem quamcunque persuadere vellunt, habitu ipso se componerent ad illam rem efficacius insinuandam. *William Wats sermon, p. 20.* The sackcloth and ashes they received from Daniel and the Ninivites, and to live according to a strict rule, and order from S. Mark, & other apostles: so sayeth Cassian. *Ibidem. pag. 28.* Those if you censure for wil worship superstition take heed ye condemne not the authors of them, even our blessed Saviour, with his Prophets and Apostles. *Ibid. p. 44.* Whereas our blessed Saviour hath forbidden shooes to his disciples, he was heerein obeyed by the primitive montifiers, sandals were meere fells tyed on with strings.

(n) *Femal glory p. 22.* Nunne, and that the Nunnes this day are much to The same author affirms that she there lived a prettie Nunne. *Ib. 23.* Let us then imagine that this holy recluse confined her body to this sacred solitude, that shee might the more freely injoy the incōceivable pleasure shee tooke in her vowed virginity. *Ibid.* Shee was a votarie vice. (p)

never to know man. *Ibid. pag. 148.* You who ply your sacred Arithmetick and have thoughts cold and cleare as the cristall beeds you pray by. You who have vowed virginity, mentall and corporall, approach with comfort, and kneel downe before the grand whyt immaculat Abbessē of your snowie Nunries, and present the alssaving babe in her armes with due veneration.

(o) *Ibid. p. 26.* Many holy orders also are of this sodality as the *Benedictus*, the *Cisterciens*, the *Franciscans*, *Cartusians* and many other. If these examples of pi-ous and worthe people will not move us. &c. (p) *William Wats Sermon. pag. 3.* Mamertus Bishop of Vienne did not uncannonicallie, to appoint a solemne mortification of three dayes fast, and to make a Letanie to be sung in a barefo-  
ted

red procession. *Ibid* pag. 20. To go barefooted, they received from David and from *Esaías* *Ibid*. pag. 45. *Naxianzen* maketh goers barefoote to be imitators of Apostolicall spirited people. *Ibid*. pag. 48. In the third, fourth and fifth ages, are examples plentiful of the nightly processions of the Christians; yea, they went from their houses in the cities to some of their churches in the fields, singing Psalmes all the way through the streets in the hearing of the Gentiles. *Ibid*. *Minutius Felix* mentioneth *nocturna & occulta sacra*. For this purpose the night was divyded into Canonickall houres or certaine times of ryfing to prayer, whereof midnight was one, the morning watch was another Canonickall houre, I hope that notwithstanding our devotion serveth us not to imitate the Prophets and Apostles, and the Primitives, yet wee will forbear to take part with the old hereticks in reprehending them. *Ibid*. Before a greater Festivall all the devout sort of Christians constantly repaired to their Churches at midnight.

In the head of Purgatorie and Prayer for the dead, thus farre long agoe are the proceeded, first, they avow openly *Limbus patrum* telling us, that the Saints before Christ were not onely not in heaven, but truely in an inferhall place, even in a lacke, where in one nook the Godly were in peace, and the wicked in torments, that Abrahams bosome was here, betweene which and hell a certaine gulfe made, but a tolerable distance. that Iacob, Samuel, and David, and other of the ancients were mourned for at their death, because their souls went not to heaven, but truely to a kinde of hell: their minde in these things, as their custome is, they propone in the words of some Father, that by the shelter of their authoritie they may keep off their own head the indignation of the people: (q) Again they tell us that Christ before he opened heavens gate to any soule he went first downe, and loosed the souls in prison; yea, if yee beleve M. Maxwell (who hath written much for the drawing of our Church the factions way) hee went downe to the lowest hells, and delivered thence a number of Pagans such as Aristot e, Plato, Socrates, and a world of mo:  
 How neere they approach to purgatorie, & prayer for the dead.  
 (q) Montag. orig. pag. 286. *His qui in carcere erat spiritibus, hoc est defunctis, suo fato & inferno addictis prædica- vit quo in loco Puritani, & novatores spiritum, non animam Christi intelligunt. Ibid. apar. p. 476. Communem esse patrum sententiã, aliorumque doctissimorum scriptorum nostra ætatis & confessionis sanctorum, animas ante Christi resurrectionem non fuisse in Cælo. Olim (inquit Chrysostomus) ad infernum deducebat mors, sed nunc assumit ad Christum. Ideo dicebat olim Iacob, Deducelis senectutem meam ad infernum cum lachrymis. Ideo olim lugebantur mortui, at nunc cum Psalmis & hymnis efferuntur. Hieronimi testimonia sunt innumera, ante adventum Christi omnes ad inferos ducebantur; inde Iacob ad inferos discesurum se dicit. & Iob pios & impios in inferno queritur retineri. & Evangelium docet magnum chaos interpositum apud inferos, & revera ante-*  
 M 3 quam



quam flammeam illam ratam, & igneam rompheam ad paradisi fores Christus cum letrone referaret, clausa erant caelestia, Nota quoque ut Samuelem vere quoque inferno fuisse credas, & ante adventum Christi, quamvis sanctos inferni lege decentior locum esse ait, qui lacus vocatur & abyssus, in qua non erant aqua in qua animo recluduntur, sive in refrigerio, sive ad pœnas.

(r) Montag. apar. pag. 476. Postquam eo descendit Christus, inferorum claustra perfodit, deripuit, vastavit, spoliavit, vindictas inde animas liberando M. Maxwels demonstration, pag. 9. Whether the places of Scripture wherein mention is made of our Saviours spoiling of hell, and leading captivity captive, may perhaps bee understood of his powerful and merciful delivering from hell, of some of the soules of vertuous Pagans, as of their philosophers, Lawgivers, governours, kings, queens, and other private persons renowned for their wisdom, prudence, fortitude, temperance, bounty, chastity, justice, mercie; and generally for their civill carriage, and morall conversation, such as were Hermes, Trismegistus, Zoroaster, Socrates, Plato, Aristotle, Pithagoras, Homer, Phocilides, Theognis, Epictetus, Cicero; and such as were Hercules, Theseus, Cyrus, Solon, Lycurgus, Aristides, Simon, Timotheus, Epaminondas, Tarrina, Camilla, Nicaula, Panthea, Penelope, Artemisia, and others the like: for my owne part, I doe professe such love to thole vertuous wights, for their vertues sake, as I had rather condemne twenty such opinions as that of *Limbus patrum*, then to damne eternally the soul of one Socrates, or one Cyrus.

(f) Montag. apar. pag. 135. Obiiciunt, nullus tertius locus indicatur in Scriptura præter infernum damnatorum & cælum. Resp. Licet non indicaretur in Scripturis esse alium locum tertium, non tamen inde sequeretur non fuisse tertium, quia multa sunt quæ non indicantur in scripturis. Locus ille Matthæi 25. Loquitur non de loco aut statu animarum ante Christum, sed de statu & loco finali post finem sæculi, cum due tantum erunt absque dubio hominum societatis sempiterna.

(t) Andrews scripture, p. 56. Anent offering and prayer for the dead, there is little to bee said against it, it can not bee denied but it is ancient. Dow, p. 56. That the ancient Church had commemorations, oblations, and prayers for the dead, the testimonies of the Fathers, ecclesiasticall stories and ancient liturgies do put

do put out of all question. *Pokling. als. p. 83.* Commends that Canon whereby a priest after his death was ordained to be punished, for making another priest his executour, with this pain, that at the altar for such a One *non offeratur, nec sacrificium pro dormitione ejus celebraretur.*

## CHAP. VI.

### *Ament their Superstitions.*

**I**N the church of Rome, the Canterburians use to professe corruptions of two kinds, errors and superstitions, as for heresies or Idolatries, they are loath any such crimes should be laid to the charge of their mother church, how many and how greivous errors they finde Rome guiltie of, they had need to declare; for in the most of those, wherein the Protestants place the chiefe of the Romish errors, you have heard them plainlie take their part, readilie it will prove no otherwise when wee come downe to try them in the particular heads, wherein Papists are reputed most superstitious.

Few of all Romes superstitions are against thier stomach.

The superstitions which in Papists are most remarked in their private carriage are these four: In their frequent signing of themselves with the signe of the crosse: In wearing about their neck a crucifix or some such toy of an image or relique: In saying their prayers on their beads: In abstaining from flesh on fryday, wednesday, lent; or some great feasts: In valls Eave; Our men are farre from disproving of any of these practices. For the first, they avow that they signing with the signe of the crosse at rising or lying downe, at going out or coming in, at lighting of candles, closing of windowes, or any such action is not only a pious and profitable ceremonie, but a verie Apostolick tradition. (a) 2. They avow

(a) Samuel Hoards Sermon. p. 15. Rekons out among his traditions, the crossing of themselves when they went out, or when they came in, when they went to bed, or when they rose, when they set down to meat, or lighted candles, or had any businesses of moment to doe Monday. speal page 286.

expresly



What hinders but that I may signe my self with the signe of the crosse in any part of my boody, at any time when I goe to bed, in the morning when I rise, at my going out, at my returning home, the ancient Church so used it, and so may wee (for ought I know)

without just scandall or superstition. (b) *Montag. antid. p. 17. Ego certe illas reliquias fasciis involvam; auro includam, circumgestandas, admovebo labiis ac collo suspensas manibus, oculisque crebro usurpatus intuebor. Ibid. p. 24. Imagines praesertim Christi crucifixi asservamus diligenter & cum cura: sunt apud nos per fenestras, ambones, vasa, vestimenta.* (c) *Female glory, pag. 148.* Among the other praises of his holy Nuns, this is one, You who ply your sacred Arithmetick, and have your thoughts cold and cleare as the crystall beeds yee pray by: And in his proemials, *Omnis terra revibrat aëve* (d) *Montag. antid. p. 164. Quadragesimale jejunium libenter ego concesserim ab Apostolis constitutum, & apud vetissimos Ecclesia proceru usurpatum. Ibid. p. 9. Doceatur esse aliquid ab ipsis Apostolis institutum, utpote jejunium quadragesimale; Causam non dicamquin haereseos accuser, si non ut ab Apostolica auctoritate sancitum propugnare.* *William Wats sermon, page 50.* Most precise and severe observers were they of Lent-fast, which the whole primitive Church did believe to bee of Apostolicall institution, so that they had their Saviours and his Apostles example for that strictnesse. I passe their observation of Wednesdaies and Frydaies fast weckly, which *Epiphanius* among many others assureth to bee of Apostolicall institution, *Couxins* devotion: It had also beene an ancient and religions custome, to fast all the Frydaies in the yeare, except those which fall within the twelve dayes of Christmasse. The Lent which now is, and ever hath beene reputed an apostolical constitution, and wee adde out of *Chrysologus*, that it is not an humane invention, as they call it, but it comes from Divine authoritie that wee fast our fourtie dayes in Lent, p. 221.

They embrace the grossest not onely of their private, but also of their publick superstitions.

The popish publick superstitions are very many, but of these which that whole Church doth allow, very few comes to my minde which stand much against the stomack of our men: Those that come first to my thoughts are all pleasantly digested;

Protestants

Protestants wont to deride the popish conceat of their holy ground, of their consecrat walls, and the sanctuary of their Chancels, their turnings towards the East, their manifold toies in baptisme and the Lords supper joyned with the sacramentall elements, their hallowing above the Sabboth a multitude of Festivals, their pilgramages, their processions and many such their practises. In this behold the minde of our men, they tell us first that Kirk-yards by prayers and consperision of holy water must be made holy ground; that before these episcopall consecrations, no Christian buriall may be made therein, but after that the bishop hath used the pontificall ceremonies therupon, no Heretick, no Schismatick, no Excommunicat person may be brought there, no worldly, no common action there performed without the profanatiō of the holy place. (e) Again they shew us that the church by the bishops anointing some stones thereof with oyl and sprinkling others with water, and using from the Roman pontificall some mo prayers, some mo ceremonies upon it, becomes a ground more holy: That before these consecrations though the people of God for many years have meet into a Church for divine service, yet it is no more holy then a barn, a tavern, a tolbooth; but after these consecrations there is such holinesse in the walls, that even when there is no divine service, men at their coming in, and going out must adore and all the time circuit both before and after Christ was priviledged for refuge, none out of the communion of the Kirke permitted to lie there, any consecrate ground preferred for interment before that which was not consecrat, and that in an higher esteem which was in a higher degree of consecration, and that in the highest which was neereſt the altar. *Halls sermon at the consecration of a buriall place p. 38.* Out of the consideration of the holy designation of these peculiare places came both the tittle and practice of consecration of cemiteries, which they say is no lesse ancient than the the dayes of *Calixtus* the first who dedicated the first Cemmiteries, albeit it was decreed by the counsel of *Arles*, that

(e) *Laurence sermon p. 9.* Christians distinguished their oratories into an *atriū*, a Church yard, a *sanctū*, a Church a *sanctum sanctorum* a Chancell, they did conceive a greater degree of sanctitie in one of them, than in an other, and in one place of them than another, churchyards they thought profained by sports, the whole cir-



if any Church were cō-secrated the Church yard of it should require no other hallowing but by simple conspersion. *p. 40.* It is meer and necessary that those places should be set aside to this holy use by a due and religious dedication, by prayers and holy actions tending thereunto. if the Jews used these dedications how much more we. *Ib.* in the presence, an act worthy both of this common celebration and of that episcopall service of mine.

of their presence stand discovered, and never so much as sit down, were the service never so long except upon great infirmity. (f) 3. That the Chancel and the Altar must not only be dedicated with prayers and unctions, but with lighted candles, burning in-cense, and many other such toies; that it must be divided from the Church with vailles to keep not only the bodies, but the eyes of the Laicks from beholding the arke and throne wherein the body of the Son of God doth sit, as in a chaire of state, that none but priests must enter there and that with their triple low adorations at their approaching: That it is a favour for the King or the Emperour to win near that place for the short time of

(f) *Tedders sermon p. 8.* It is the consecration that makes them holy and makes God esteeme them so, which though they be not capable of grace, yet receive by their consecration a spirituall power whereby they are made fit for divine service and being consecrate, there is no danger in ascribing holinesse unto them, if we beleewe S. Bernard. *quis parietes istos sanctos dicere vereatur, quos manus sacrata Pontificum tantis sacrificare mysteriis.* When we come to Church sayes the holy Fathers of the devotion of those primitive times, *corpora humi sternimus*, they that shewed the least devotion did bow all the time that they were there, none presumed so much as to sit as being too bold and lazie a posture in Gods house, but only for infirmities or some other cause were dispensed with. There were some that would not have their shooes on their feet in the temple, a shame to them that have their hats on in Gods house. *Shelford p. 51.* Some profaine Gods house by going out with heads covered as if God were not present and it were not his house when service was ended. *Poking. altare. p. 141.* Churches when they were made they were consecrate, for a man may as lawfully and Christianly administer the sacrament in a barn or town hall as in any place that is not consecrate to such holy uses, *Queenscole p. 222.* S. Giles Church in the fields being newly repaired after two years service, sermon and sacraments in it in D. Montany B. of Londons time, was required to be consecrated by his successor D. Lad, the people refusing the bishop, caused sequester and lock up the house for a moneth, and forces the Parish after fiftie pound fines to put up a crucifix upon the east window and receive the other orders of consecration. The fundation stones of the repaire of Pauls were solemnly blessed by the bishop, his main reason for the urging of the visitation of Cambridge was, that two chappels there was not yet consecrated, notwithstanding

his offering. (g) 4 That none of the ceremonies of ding of divine service the popish baptism, neither their salt, their spittle, nor in them for some score exufflation are superstitious. (h) 5. That a num- of years bygone.

(g) *Pokl. alt. p. 141.* Was not the altar the chiefest place which with most ceremony and devotion was hallowed? was there not a feast annuall kept in joyfull remembrance of the dedication of every Church. Doth not *S. Austine* say. *Novit sanctitas vestra fratres, consecrationem altaris celebramus in quo unctus vel benedictus est lapis*, as he cites the place in his *Sunday Quenscoale. p. 198.* In the collegiat Church of *Wolverhampton* in the countie of *Stafford*, the altar and cloaths thereof were consecrat 11. *Octob. 1635.* As soon as the priests come to the Church each of them made a lowcongie at their first entring in the Church doore and after that three congies a peece towards the altar, so they went unto the chancell where a bason with water and a towel was provyded for the priests to wash in, where also was incense burning; after they returned making three congies apeece. After the sermon every one of them had a paper in his hand which they rearmed a censer, and so they went up again to the altar: As they went they made three congies apeece, the communion being ended they washed their hands and returned giving three congies as before. *Ib. 220.* There are diverse high altars solemnly dedicated of late in diverse colledges of *Cambridge* and *Oxford* adorned with tapers, candlesticks, crucifixes, basons, crosses, rich altar clothes, crimson, cushions, rich hangings, *Pokling. alt. page 24.* *Optatus* saith that *orant ecclesie ex auro & argento quam plurima ornamenta. ibid. page 80.* At the upper end of the Chancell was a place railed in, whereunto none were permitted to enter but the priests. The Canon is cleare. *Nulli omnium qui sit in Laicorum numero liceat intra sacrum altare ingredi.* A dispensation indeed there was for the Emperour to enter in hither when he would *Creatori dona afferre* but stay there he might not *Laurence p. 10.* Beyond these railes *duo cancelli* which distinguished the body of the Church from the Oracle, none out of orders came. A more awfull reverence was commanded to this part being barred from common view. *Ibid. pag. 29.* We have the *Grecians* triple prostrations from their liturgies, *ἐκπρόσωπον τῆς ἁγίας τοῦ πνεύματος ἐκπρόσωπον τῆς ἁγίας τοῦ πνεύματος* *Ibid. p. 12.* The same God is through all the parts of the Church, but not in the same maner through all the parts thereof, for as they are different degrees of sanctiry in them, so is there a different dispensation of his presence in them. *Ibid. p. 15.* This followes upon the consecration, as there was a greater communication of the divine presence in those places than in others, so was there a greater communication of the same presence in some parts of the temple of *Salomon* than in others. And as that distinction in holy places continued after Christ so did the reason of that distinction too. The whole indeed is the house of God, for albeit the Lord be without these walls yet is he more within, as we are not presumed to be so much abroad as at home, though the Church conceived him to be present in all parts of this house, yet it conceived him to be present more in one part of it than another, in respect of that peculiar dispensation of his presence to that place of



the Church, as of old to that place of the temple which was within the vaile, having an altar heere answerable to a mercy seat there, as also in respect of that union betwixt this place and his humane nature. *Cant. Star. Chamber* speech p. 47. The altar is the greatest place of Gods residence upon earth. I say the greatest, yea greater than the pulpit, for there it is *hoc est corpus meum*, but in the pulpit it is at most *hoc est verbum meum*, and a greater reverence no doubt is due to the body than to the word, and so in relation answerable to the throne where his body is usually present then to the seat whence his word uses to be proclaimed.

(b) *Vide supra cap. 5. (x).*

ber of the Masse-toies which yet are not in practise in England, yea all the guises of the Masse which can be proven to be ancient are all to be embraced.

(i) *Lincolneshere* Minister p. 163. I was shewed a latine determination read in one of our Universities, aiming to prove, that look what ceremonies were used about the altar before the reformation by power and force of any generall custome, though past over in deep silence by our liturgie, are notwithstanding commanded us by a kinde of implicit præcept, even unto us, that live under the discipline of the English liturgie. *Heylene* in his *Antidot. lect. 2.* p. 63. doth confesse the fact and doth not disclame the author therein, only leaves that Kings professor D. *Colines* as a man most able to justifie that writ. These are his words, as for your Sally on the author of the latine determination, I leave him to himself: Hee is of age to doe you reason in this, as well as in that other quarrell you have against him.

(k) *Vide supra, cap. 5. B.*

(l) *Edward Bugheus, serm. pag. 9.* We may not think it enough that we stand at the

at the Creed, except we say it also with the Minister audibly with a lowd voice, nor is it enough for us to stand up at the gospel, but we must also bow at the name of *Iesus*, not as if we were ashamed of what we did, but with due and lowly reverence, neither is it sufficient to be bare in time of divine service, except we also reverently kneell on our knees when the commands and letanie are read. *Shelfoord p. 20.* Let us learn of our Cathedrall Churches, for there our reverend Fathers, the prelats, make their reverence to God in this wise, both at their entry and their returne, wherefore to follow their good and holy paterne we are to do the like both at our comming in to Gods house and at our going out. *Ibid p. 22.* The fifth office of holinesse is to rise up from our seats when the articles of our faith are read, we also do more reverently to stand up at the reading of the psalmes before, after, and behind the holy lessons. We are also to stand at the reading of the gospell. The reason that the old *Lytargick* witters gives of this superstitious standing at the Creed and gospell more then at the reading of the lessons and epistles is, because these epistles among which they put the revelation the penteteuch and sundry other parts of the old testament, containes more base doctrine then the gospell which comes behind them, as the Master comes after his servant which goes before to make way.

be polluted with any work or seculare affaire, as we desire to bee helped by these glorified persons intercession. (m) Yet Christs Sunday must bee no Sabbath; bowling, balling, and other such games may well consist with all the holinesse it hath, yea, no law of God, no ancient Canon of the Church doth discharge shearing of corne, taking of fish, or much other husband labour upon that day; but by the contrary acts both of church & State do warrād such labour; yea, there is so great Iewish superstition in the land about Christs Sunday, that all preachers must be oblidge in their very pulpits to proclame the new book of sports, for encouragment of the people to their gamings, when the short houre of divine service is ended, and that under no lesse paine than ejection from the Ministery. (n) 9. Pilgramages to Sants, reliques, and barefooted processions to their Churches are preached and printed betwixt Sunday and the other holy dayes concerning working, in harvest no speciall priviledge is given it more then the rest. For King *Edwards* statute repeated by Queen *Elizabeth* saith, It shall be lawfull to every husband man, labourer, fisher-man &c. upon the holy dayes aforesaid in harvest or at any other

(m) *Cousins devotions* they offend against the fifth command that obeyes not the precepts of the ecclesiastick governours. The precepts of the Church are first to observe the feastivals and holy dayes appointed in the Church calendar *vide supra cap.*

(n) *Whits examinat.* p. 118. The injunction maketh no difference



time of the yeare when necessity shall require, to labour, ride, fish, or work any kinde of work at their free wils and pleasure. *Ibid. on the Sabbath* p. 217. In the new testament we read of no prohibition concerning abstinence from secular actions upon the *Lord day* more then upon other dayes. *Et quod non prohibetur ultro permissum est.* The Catholick Church for more than 600. year after *Christ*, gave licence to many Christian people to work upon the *Lords day* at such houres as they were not commanded to be present at the publick service by the precept of the Church. In *S. Ieromes* dayes the devoteſt Christians did ordinarily work upon the *Lord-day*. In *Gregorie the greats* time it was reputed antichristian doctrine to make it a sin to work on the *Lords day*. *Helens* answer. p 111. His Majestie having published his declararion about lawfull pastimes on the *Sunday* gives order to his bishops that publication thereof be made in all their severall diocesses, the bishops hereupon appoint the incumbent of every Church to read the declaration to the people, and finding opposition to the said appointment, presse them to the performance of it by vertue of that Canonick obedience which by their severall oaths they were bound to yeeld unto their ordinaries, but seeing nothing but contempt upon contempt after much patience and long suffering, some of the most perverse have been suspended as well a *beneficio* as *officio* for an example to the rest.

(o) *Vide supra caput.*  
5. vi.

ted, (o) Those throats which are so wide as to swallow down all these, it seemes they will not make great bones in all the other trash which in the Romish Church we challenge as superstitious.

## C H A P. VII.

### *The Canterburians embrace the Masse it selfe.*

**O**F all the pieces of Poperie, there is none so much beloved by Papists, nor so much hated by Protestants, as the Masse, since the reformation of Religion, the Masse hath ever beene counted the great wall of division, keeping the parties asunder, who ever could free that ditch, whose stomack could digest that morsell, no man  
of

of either side was wont to make any doubt of his name, but that with consent of all, hee might passe for a true Papist; and no wayes in any reason stand for a moment longer in the catalogue of Protestants: If then I bee able to demonstrate the Canterburians minde to be for the Masse, I hope no man of any understanding and equitie will require of me any further prooffe of their popery, but with good leave of all I may end my taske, having set upon the head thereof this cape-stone.

In the mouth of both sides reformed and Romish, preaching and the Masse go for reall opposites, the affection of Papists to their Masse maketh them They cry downe so far value our preaching at the lesser rate, the affection as they can all pre- of Protestants to preaching maketh the Masse to ching. them the lesse lovely: Our faction to make rowme for the Masse so far as they dare, so fast as they can, are crying downe preaching. They tell us first, that much of the preaching which now is at London, and over England is not the Word of God, but of the Divell, (a) because indeed the best and most zealous preachers in their sermons do oft taxe Ar- minianisme and Poperie, and the wayes, whereby his Grace is in use to advance both: This to him and his followers is doctrinall Puritanisme, much worse than disciplinary; yea, it is sedition taught by the Divell: 2. They tell us, that the most of preachers, though voyd of the former fault, are so ignorant, idle, impertinent, clamorous fellowes, that their silence were much more to be wisht than their speach. (b) Because indeed grave and graticus Ministers are not either able or willing to stufte their sermons with secular learning, and imploy extra- ordinar paines for to gather together a Masse of tinkling words, as Andrewes was, and his admirers

(a) *Cant Starcham- ber speach, pag. 47.* But in the pulpit it is at most, *Hoc est verbum meum*, & God hold it there at his word: for as too many men use the matter, it is, *Hoc est verbum diaboli*, this is the word of the divel in many places, witnesse sedition, and the li- ke to it.

(b) *And. posthuma, pag. 32.* *Ex quo nuper hic apud nos vapularunt canes muti exclusi sunt*

*clamatores isti odiosi ac molesti, ex quo pessimus iste mos invaluit, ex quo pruriginoso cuique oditus, patefactus hic quicquid libet effutiendi, Ecclesia in constringam versa*  
are



*est, non plus ibi ineptiarum quam hic, Theologia in barrologiam, banes non latrantes mutari in catulos oblatrantes, haud ferè scias quid optandum sit illud, ne si silentium, an hilatratus absoni, illud ne junium, an hæc nausea.*

are wont to do, for to spoile preaching of that life, spirit, and power, which ought to shine into it.

3. That the preaching which them selves approve & praises, is but sermonizing in pulpits, no necessar part of the Ministeriall charge, but a practice to be used of some few of singular learning & eloquence, and that only at rare and extraordinar times, as the Bishop, or the Star-chamber-court shall be pleased to give licence. (c) 4. That the only ordinar, profitable, and necessar preaching which God hath appointed, and the Church laid upon the back of Pastours, as their charge for which their tithes and stipends is due to them, is nothing but the distinct and cleare reading of the Service Booke. (d) As

(c) Shelfoord, pag. 91.

Beside these ten kinds of preaching which are able to stop the mouth of all itching eared professors, there is yet another kinde of

preaching not fit for every Minister, but for extraordinarie and excellent men, called by God and the Church, to reforme errors and abuses, to promulge to the world new Lawes and Canons. And as this kinde is to be performed by extraordinarie men, so it is not alwayes so needfull, but when necessitie required: for when things are settled there needs no more setting, but only preserving, Wee ought not to have many *Moseses*, or many *Euangelists*, nor many *Apostles*; Were people now to bee called and converted to the Gospel, then not only this kinde of preaching, but miracles also were needfull, when much needlesse and some unsound teaching by tract of time had sued into the ark of Christs Church, by the Prelats and Priests therof: Then in the 19. year of King *Henrie* the eight began licences to be granted by the Court of *Star-chamber*, to preach against the corruptions of the time; but now the corruptions are removed, the ancient and true doctrine of the primitive Church by settled articles is restored; Therefore this extraordinarie kinde is not now so necessarie, except it bee upon some notorious crimes, breaking foorth among people.

(d) Shelf. p. 35. The principall part of the Ministers office is the true understanding, distinct reading, & decet Ministrie of the Church service, contained in the book of Commō Prayer. This is the pith of godlinesse, the heart of religion, the *spina* or *vertebra*, the backbone of all holy faculties of the *Christiā* body. *Ib. p. 39.* them.

themselves and their hearers, or after Sermon crave grace to practice what hath beene spoken is all but idle; yea, intollerable novations to be abolished:

(e) Neither this onely, but that the most able Pastours are not to be suffered so much as in their private studies to recommend their Souls to God in their owne words, but in their very private prayers, are to be tyed precisely to the words of the Service Booke. (f) 5. That the sermonizing which themselves permit, must bee in the greatest townes in the most solemne times but once a day, that the practice of hearing two Sermons in one day is to be corrected, that one in a month is abundant, and all the English Canons do require. (g)

VVere these read as the Canons directs aptly, that is, by just distinctions, and by a sensible Reader, observing all the rules of reading, with pronunciation fit for the matter, and with due attention of the hearer, there would bee much profite and edifying. *Ibid. pag 76.* Gods Minister is thy Preacher, and the divine service of the church Book is his sermon. In this service & this sermon is contained

whatsoever is necessary for salvation. *Ibid p. 78.* The very reading is preaching; yea, a lively and effectually kinde of preaching. (e) *Heylens* answer, pag. 165. VVhereas formerly you used to mangle and cut short the service, that you might bring the whole worship of God to your extemporarie prayers and sermons, now you are brought againe to the ancient usage of reading the whole prayers, without any diminishing in regard of preaching. As for your other cavils about the using of no prayer at all after Sermon, the innovation here is on your part, who have offended all this while, not only against the Canon, but act of Parliament, by bringing in new formes of your owne devising. As for the forbidding of any prayer before the Sermon, if any such be, it is but agreeable unto the Canon, which hath determined so of it long ago. The Preachers in King Edwards dayes used no forme of prayers, but that exhorting which is now required in the Canon. (f) *Cousins* devotions in the preface. Let no prayers bee used but these which are allowed by the Church, what prayers so ever any man had framed for himselfe, let him first acquaint these that are wise and learned with them, before hee presume to use them: and that men may not think those rules are to be applyed to publick prayers only, and not to private, let them weigh those words in the councill of *Carthage*, *Quasunque sibi preces, &c.* VVhen wee speak to the awfull Majesty of God, wee would bee sure to speak in the grave and pious language of the Church, which hath ever beene guided by the holy Ghost, and not to losse our selves with confusion in any suddaine abrupt or rude dictats, which are framed by private spirits, and ghosts of our own in regard whereof our very priests and deacons themselves are in their private and dayly prayers enjoined to say the morning and evening devotions of the Church, & when at any time they pray, there is a set forme of words prescribed to them to use, that they also might know it is not lawfull for them to pray of their owne heads, or suddainly to say what, they please themselves. (g) *Pokling*. Sunday. Our Saviour in *Capernaum* on the Sabbath, preached but once a day, for immediatly after he went to dinner, *Heylens* answer,



Pag. 168. If in the great cities and universities, sermons are limited to the same time of the day, or as your owne phrase is, to an houre only, assuredly it is neither new nor strange, nor need you bee offended at it, if by that means the people in those places can not hear but one sermon in the day, it being not many, but good sermons; not much but profitable hearing, which you should labour to commend. *Shelfoord*,

pag. 93. Better were it for our Church and people to have but one Sermon well premeditated, in a moneth, which is insinuated by the Canon, then two on a day, proceeding from a rolling braine and mouth, without due preparation. *Heylens* answer, pag. 166. Your afternoone sermon on the Sunday, if performed by Lecturers, are but a part of your new fashion, and having no foundation in the Church at all, it can not be any innovation to lay them by, and if the Curate performe his duetie in catechising, you have no reason to complaine for want of sermons in the afternoone.

(b) *Heylens* answer, 163. VVhy count yee the suppressing of Lectures for an innovation, whereas the name of Lecturers and Lectures are in themselves a new and late invention, borrowed from the new fashions of *Geneva*.

(i) *Shelfoord*, pag. 71. VVhen men had more of inward teaching, and lesse of outward, then was there far better living, for then they lived alwayes in feare of offending; and as soone as they had done any thing amisse, their conscience by and by gave them a nip, and a memento for it; then they confessed their sins to God and their Minister, for spirituall comfort and counsell; then they endeavoured to make the best temporall satisfaction they could by almes, prayers, and fasting; and other good works of humiliation; but now outward teaching not being rightly understood, hath beaten away this. *Ibid.* pag. 82. The besotted negligence of our delicat Puritans, is that which makes them to run so after Sermons: what doeth this singularitie work in them, but a contempt of government? As weak stomacks, can not well digest much meat, so the common people can not governe the

the light of Sr. *Iohn* the Priest, our Father Confessor, for all this behold on the margine their expresse declaration.

much knowled-  
ge; & when they  
can not digest it  
well, they vomit

it up, they waxe proud, and wil contest with their Ministers. At what time were most heresies broached? Vvas it not in the primitive Church, when there was most preaching, therefore thereafter they did flake it. *Ibid. pag. 99.* Preaching by reading is the ordinarie preaching ordained by God himselfe, and his Church, and this was the ordinarie preaching in our Church before King *Henrie* the eight.

Preaching being thus far cryed down, there will be the lesse ado to get up the *Masse*: For the word of the *Masse* is so lovelie to them, that they are delighted to stile their Service Booke by that name. (k)

They approve  
the *Masse* both  
for word & mat-  
ter.

And least wee should thinke that it is but with the word of the *Masse*, that they are reconciled, they show us next, that they finde no fault with the very matter of the *Masse*, if you will give unto it a charitable and benigne interpretation. (l) Neither heere do they stand, but go on to tell us, yet more of their minde, that if transubstantiation only were removed from the *Masse*, they would make no question, for any thing it hath beside. And this, but most falsly, they give out for King *James* judgement. (m) Yea, they go on further to embrace transubstantiation it selfe, so farre as concernes the word: And how much the matter of it displeaseth them we shall heare anone. (n)

(k) *Pokling*,  
*Sunday*, *Missam*  
*facere cepi*, sayeth  
*S. Ambrose*, he  
began the second  
service as our  
church calleth it,  
*quidam cogunt sa-*  
*cerdotem ut ab-*  
*breviet Missam*,  
sayeth *S. August.*  
that is, they make  
the priest to cur-  
taile divine ser-  
vice.

(l) *Montag.*  
*antid. Pag. 10.*  
*Missam ipsam*  
*non damnamus*,  
*quoad vocem, quin*  
*nequit Missa*  
*in hoc usque sano*  
*& recto sensu in-*

*tellectum.* (m) *Pokling al*, pag. 138. The King would like wel enough of the *Masse*, if the priests would shrive her of Transubstantiation. (n) *Montag. antid. pag. 10. De vocibus, ne*  
*Missæ quidem, imo ne Transubstantiationis certamen moveremus.*

But to shew their minde more clearly towards the *Masse*, consider the *Scottish liturgie*; This unhappie book was his Graces invention: If he should deny



deny it, his own deeds would convince him. The manifold letters which in this pestiferous affaire have passed betwixt him and our Prelats are yet extant. If we might be heard, we would spread out fundrie of them before the Parlement house of *England*, making it cleare as the light, that in all this designe his hand hath ever bene the prime stikler; so that upon his back mainly, nill he will he, would be laide the charge of all the fruits good or evill which from that tree, are like to fall on the Kings countreyes. But of this in time and place; onely now wee desire to bee considered that to this houre, his Grace hath not permitted any of his partie to speak one crosse word against that book, but by the contrary lets many of them commend it in word and writ for the most rare and singular peece, that these many ages hath beene seene in any church, for all gracious qualities that can be found in any humane writ. Heare you the personat Jesuit *Lyssimachus Nicanor*, that is, as we conjecture by too probable signes his Graces creature, *Lesty of Dun*, and *Conner*, extols that booke above the skyes: (o) And yet wee did undertake to shew into it the maine, yea all the substantiall parts of the *Masse*, and this undertaking to the satisfaction of our nation was performed in our generall Assembly; but to those men the judgements of nationall churches are but vile

(o) Pag. 28.  
think no Church  
can celebrate the  
Sacrament with  
more puritie, sin-  
ceritie, gravi-  
tie, and none  
with more maje-  
stie then by this  
Book: Certainly

it is purged from all stufte, which you call *Superstition*, or the essentialls of the *Masse*, it is restored to the ancient integritie, the least thing that might tend to superstition, being thrust out of doores, as *Ammon* did *Tamar*, without hope of return: And if any superstitions would dare to enter, the doore is so fast shut, that they must despair of any entrie. VVhat needs all such uproare then without cause? I shall oblige my selfe to made good these particulars: First, that you shall never bee able to finde any thing in that book, contrarie to the  
and

and contemptible testimonies. I have seene a paralel written by a preacher among us, comparing all and every particular portion of the Masse, as they are cleared by *Innocent*, *Durand*, *Walfrid*, *Berno*, and the rest of the old Liturgick Rationalists, with the parts of our Liturgie, as they may bee cleared by the late writs of the *Canterburians*, which ends not, till all the parts great and small of the *Masse* bee demonstrat in our Book either formally, in so many words, as the most considerable are, and that in the very popish sense, If you will joine to our book the *Canterburian* commentars: or virtually a necessity being laid upon us, upon the same grounds which perswads to embrace what in those booke is formally expressed, to embrace also what of the *Masse* is omitted, whensoever it shall bee their pleasure in a new edition to adde it. This paralel is readie for the publick when ever it shall be called for.

is much, yee shall not show mee a Protestant Divine of any note, who ever did condemne this Booke of the least point of poperie, but on the contrare, did defend and commend it.

For the present, because those men make our gracious Soveraigne beleieve, and declare also to the world in print, that what we challenge in that book, doeth strike alike against the liturgie of *England*, as if the scots liturgie were altogether one with the *English*, and the few small variations, which possibly may be found in the Scottish, were not only to the better, but made for this very end, that this new book might better comply with the *Scots* humour, which now almost by birth or at least by long education is become naturally antipathetick

VVord of  
G O D.

2. That it containeth nothing contrary to the practise of the primitive church, but which is most agreeable thereto.

3. That all the points which you condemne are not contraverted betweene our Classicall Divines and papists but agreed upon in both sides.

4. That there, is nothing in it, contrary to our Confession of Faith in *Scotland*; yea, which

The Scottish Liturgie is much worse then the English.



to the masse , to make this their impudent fraud so palpable that hereafter they may blush (if it be possible for such foreheads to blush at any thing) ever again before our King to make any such alledgance, passing all the rest of that book for shortnesse, we shall consider some few lines in some three or foure leafes of it at most, wherein the world may see their malapert changing of the *English* liturgie in twentie particulars and above, every one whereof draws us beyond all that ever was allowed in *England*, and diverse of them lead to those parts of the masse which all protestants this day count most wicked. If this be made cleare, I hope that all equitable men will bee the more willing to free our opposition thereto, of all imputations, and specially of all intentions to encroach upon any thing that concernes the English church. For albeit we are confident the world would have excused us to have opposed with all vehemencie the imposition upon us ( a church and kingdome as free and independant upon any other nation as it is to be found this day in christendome) without our consent., or so much as our advice, the heavie burden of foure forraigne books, of liturgie, canons, ordination, homelies, of a number of strange judicatories, high commission, episcopall visitations, officiall courts, and the like, though they had been urged in no other words, in no other sense then of old they wont to be used in *England*: For it is well known that those things have been the sole ground and only occasion of the grievous shifines and heavie troubles wherewith almost ever since the reformation, that gracious church hath been

been miserably vexed. But now all those things being laide upon us in a far worse sense as they are declared by the *Canterburian* imposers in their own writs, yea in far worse words, as all who will take the paines to compare, may see: we trust that our immovable resolution to oppose even unto death all such violent novations shal be taken, by no good man, in evil part, let be, to be thrown, far against our intentions, to the disgrace of our neighbour church, or any well minded person therein. We have with the *English* church nought to do but as with our most dear and neereſt ſiſter, we wiſh them all happineſſe, and that not only they, but all other Chriſtian churches this day were both almoſt, and altogether ſuch as wee are, except our afflictions. We have no enemies there but the *Canterburian* faction, no leſſe heavie to her then to us. What we have ſaid againſt the *Scots liturgie* may well reflect upon them, and ſo far as we intend, upon them alone, and that for three of their crimes chiefly. Firſt their forcing upon us, with whom they had nought to do, ſo many novations even all that is in *England* at one draught, and that by meer violence. 2. Their mutation of the moſt of thoſe things to a plaine popiſh ſenſe, which in the beſt ſenſe that ever was put upon them, did occaſion alwayes to *England* much trouble. 3. Their mutation of the *English* books not only to popiſh ſenſes but even to popiſh words, and that in a number of the moſt important paſſages of the maſſe. This laſt here we will ſhew, holding us within the bounds of our few forenamed leafes, by which, conjecture may bee made of the reſt.

Of



Our alteration in  
the *Offertorie*.

Of all the limbs of the masse the most substantial for many evil qualities are those three, which ly contiguous together, the *Offertorie*, the *Canon*, the *Communion*: The *English* at the reformation, howsoever for reasons of their own, thought meet to retaine more of the masse words then our church could ever be induced to follow, yet in those three portions of the masse they were very carefull to cast out what they knew Protestants did much abhorre in the church of *Rome*. But at this time, the *Canterburians* having gotten the refraining of the liturgie in their hands, for to manifest their affection openly to *Rome*, do put in expresly that, which the *English* reformers put out, as wicked scandals. That this may bee seen consider severally the three named portions.

(p) Durand. lib.  
4 fol. 65. Ritus  
igitur synagoge  
transivit in religi-  
onem ecclesie &  
sacrificia carnalis  
populi translata  
sunt in observan-  
tiam populi spiri-  
tualis.

The Popish *Offertorie* in it self is a foul practice, even a renovation in the Christian church of a Jewish sacrifice, as *Durand* confesseth. (p) But as it stands in the *Masse*, it have yet a worse use, to be a preparatorie peace-offering making way for that holy propitiatorie, which in the *Canon* followes. It is pretended to be a sacrifice for the benefite both of quicke and dead, for the good of the whole church universall, for the help of these in Purgatory; but it is really intended to be a dragge, a hooke to draw in money to the Priests purses. This piece of the *Masse* the *English* did clean abolish, but behold how much of it our present reformers are pleased to replant in our booke: First, they professe in plaine tearmes the reduction of the *Offertorie*, and that not once alone, but least their designe should

should passe without observation, they tell us over againe of the Offertorie: 2. In the very fore front of this their Offertorie, they set up unto us whole fine passages of Scripture, whereof the English hath none, all directly in the literall sense carrying to a Iewish oblation. 3. For the wakning of the Priests appitite ( which of it self uses to be sharp enough ) Upon the hope of present gaine to sing his Masses with the better will, they set up a rubrick, seasing and infesting the officiating Priest in the halfe of all the oblations, which hee can move the people to offer, and giving a liberty to him with his church-warden, to dispose on the other halfe also as he thinks good, expresly contrare to the English, which commands all the almes of the people to bee put up in the poores box. 4. They will not have us to want the very formalitie of a Iewish offering, for they ordaine the Deacon to put the basen with the peoples devotions in the hands of the Priest, that he may present it before the Lord upon the altar, just as the Papists in thir place ordaine to bring the paten with their oblations unto the Priest; that hee may set it upon their altar. ( q ) 5. The Priest is ordained to place and to offer up the bread and wine upon the Lords table, that it may be ready for that service, just the Popish offering, in that place of the *Masse* of the bread and wine, as a preparatory sacrifice for the propitiatory following. 6. The English prayer for the catholick church, is in our book cast immediatlie at the back of the offering of bread and wine, and that we may know it must bee taken for the Offertorie prayers that stands there in

(q) Durand. lib. 4. fol. 64. Subsequens diaconus ipse patinam cum hostia pontifici representat, & pontifex seu sacerdos hostiam collocat super altare.

Ibid fol. 66. Sacerdos oblatione manu tangit, representans illud Levitici, 14. 4. ponetque manus suas super caput hostia, & acceptabilis erit, & in expiationem proficiens.



the Missall, and that for the benefite not only of the living, but also of the dead. The *Masse* clauses for the honour of the Saints, and help of those who are in Purgatorie, which the *English* scraped out, they put in againe: For as the Papists say, these Offertorie prayers for the honour of the Saints, especially of the blessed Virgin, and Apostles, and Martyrs, so they in this their Offertorie prayer commemorat all the Saints, who in their severall generations were the lights of the world, and had wonderfull grace and vertue, they might have put in particularly, as *Couzins* in his devotions doeth, pag. 371. The blessed Virgin *Mary*, the holy Patriarchs, Prophets, Apostles, and Martyrs: also they mention among the dead not onely these glorious Saints, but the rest of Gods servants, who have finished their course in faith, and now do *rest from their labours*, the best description that can be, if *Bellarmino* may be believed, of the Souls in purgatory, for whom not only thanks is given, but also prayers made, as *Couzins*, who is suspected to be one of the maine pen-men of our book, doeth comment this passage in his devotions, pag. 372. That at the last day, we with them, and they with us may attaine to the resurrection of the Just, and have our perfect consummation both of Soul and Body in the kingdom of heaven: There is no footstep of any of these things in the *English* Booke.

Our changes  
in the consecra-  
tion.

(r) *Demissalib.*  
2. cap. 17. *Sacrum*

The piece which follows the Offertorie in the Missall, and in our book also, is the Canon no lesse detested by all Protestants, then admired by Papists, as *Bellarmino* telleth us; (r) Many of the Prefaces and

and prayers thereof we have word by word, and what ever we want, these men in print are bold to justifie it all, as in nothing opposite to the trueth or Protestant doctrine: So the appendix to D. *Fields* third Booke, *Chap. 1.* But wee must consider the time wherein D. *Field* is made to utter such speeches, it is in the twenty eight yeare, long after the death of that learned and reverend Divine: It is in that yeare when his Grace sitting in the chaire of *London*, had gotten now the full superintendence of all the presses there, and could very easely (for the promoting of his designs) put in practice that piece of policie among others, to make men after their death speak in print, what they never thought in their life; or at least, to speake out those thoughts which for the good and peace of the church, they kept close within the doors of their owne breast, and withdrew from the notice of the world; it would then seeme reason to father these strange justifications, of the *Maße*, which are cast to *Fields* book so long after his death, as also many passages in these posthume works of *Andrewes*, which his Grace avowedly sets out in the twentieth ninth yeare, and those new pieces never heard of, which in the thirtie one yeare, are set out by M. *Aylward*, under the name of the *English Martyrs*, as also that writ of *Overall*, which *Montagu* puts out with his own amplifications, in the thirtie six year. These and the like pieces, must in reason be rather fathered on those who put them forth, then upon their pretended authors, who readily did never know such posthume children, or else did take them for such unhappie

canonem ut summa reverentia semper Catholicis retinuerunt, ita incredibili furore heretici huius temporis lacerant.



bastards as they were resolved, for reasons known to them selves, to keepe them in obscurity, and never in publick to avow them as their owne.

In this Canon there are two parts most principall, which the papists call the Heart, and Head thereof. (f) The prayers of consecration and of oblation, this head the *English* strikes off, this heart they pull out of their book, that the wicked serpent should not have any life among them. But our men are so tender and compassionat towards that poor *Beast*, that they will againe put in that Heart, and set on that Head, The consecration and oblation they will bee loath to want. Consider then these mens changing of the *English* book towards both those, the two incomparably worst parts of the whole Masse. First, the *English* scrapes out all mention of any consecration: for however we delight not to strive with the papists any where about words, yet in this place while they declare expressely, that by consecration of the elements they do understand not the sanctification of the elements by the word and prayer, but a secret whispering of certaine words upon the elements, for their very Transubstantiation. (t) Consecration in this place being so taken by the papists, the *English* rejects it, and will have nothing to do therewith; but our men being more wise, and understanding their owne ends, put up in their rubrick in capitall letters formally and expressely their prayer of consecration. 2. The Papists to the end that their consecratorie words may bee whispered upon the elements for their change, and no wayes heard of the people, who

(f) *Innocent lib. 4. cap. 1. Ecce nunc ad summam Sacramenti verticem accedentes, ad ipsum cor divini sacrificii penetramus.*

(t) *Durand. lib. 6. Dicimus illud non consecrari; sed sanctificari, differt autem inter hæc, nam consecrare, est consecratione transubstantiare, sanctificare est; sanctum & reverendum esse, ut patet in aqua benedicta.*

who perchance if they heard and understood them, might learne them by heart, and in their idlenesse might pronounce them over their meales, and so, which once they say was done, transubstantiat their ordinarie food into Christs bodie: For the eshewing of these inconveniences they ordaine the consecration to bee made in the outmost corner of the church, so far from the ears of the people as may be; and for the greater secnritie; they ordaine their priests in the time of consecration, both to speake low, and to turne their backs upon the people: For to remeed their wicked follies, the English expressely ordained their communion Table to stand in the body of the church, where the Minister in the mids of the people might read out openly all the words of the Institution. But our men to returne to the old fashion, command the table to beset at the East end of the Chancell, that in the time of the consecration, the priest may stand so far removed from the people, as the furthest wall of the church can permit, and as this distance were not enough to keep these holy words of consecration from the profaine eares of Laicks, our booke hath a second Rubrick, injoining expressely the priest in the time of consecration to turne his back on the people, to come from the North end of table, and to stand at such a place where hee may use both his hands with more decencie and ease, which is not possible but on the Westside alone; for on the South side the commoditie is just alike as in the North. On the East none can stand, for the Table is joined hard to the Wall, and whosoever stands at the West side of  
the



the Altar, his back is directly to the people that are behinde him. They say for this practise many things, first, That in the good holy Liturgie of *Edward* the sixth, the priest was ordained to stand with his back to the people. (u.) Againe, that alwayes in the ancient church the prielts stood in the uppermost end of the church, divided from the people behinde them, with railes, and vailes, and other distinctions. (x) 3. That Scripture is the ground of this practise, for so it was in the Jewish church, the priest when wee went into the Sanctuarie to pray, and offer incense for the people, they stood without and never did heare what he spake, nor saw what he did. (y) If from this practice wee would infer with *Bellarmino*, that the Priest in the consecration might speake in latine or in a language unknowne to the people, since God to whom he speaks understands all languages, the elements upon which the consecratorie words are murmured, (z) understands none, and the people for whom alone the vulgar language is used, is put back from the hearing of the consecration; we know not what in reason they could answer; But this we know, that the maine ground whereupon wee presse the use of the vulgar language, not onely in the consecration as they call it, but in the whole service of God, I meane the warrant of Scripture, they openly deny and for it gives us no ground, but the old tradition of the church. (3)

(u) *Heylens ant.* pag. 45. and 46. The Church of Rome injoyneth the priest to stand *in medio altaris*, with his face to the East, and backe to the people; But the Church of England at the north side of the Table, albeit in King *Edwards* Lyturgie the priest was appointed to stand at the mids of the altar.

(x) *Supra* *Jape.*

(y) *Pekling.* alt. pag. 99. The people might see the priest going into the Sanctuarie, they might heare the noise of his bells; himself, his gesture, his actions they saw not, yet all this was done *in medio Ecclesie*, but not among the people in the outward or inward Court, whereunto only the people were permitted to come.

(z) *Scottish service* the words of consecration may bee repeated againe over more either bread or wine. (3) *White* on the Sabbath, pag. 97. Such traditions are those that follow the Service of the Church in a known language.

3. When our priest is set under the East wall within his raile his back upon the people, he is directed to use both his armes with decencie and ease, what use heere can be made of the priests armes, except it be for making of large crosses as the masse rubricks at this place doth direct, We do not understand: only we have heard before, that they avow the lawfulnessse of crossing no lesse in the supper then in baptisme. 4. The prayer which stands heere in the English book, drawn from the place wherein it stood of old in the masse to countenance the transubstantiation of the bread and wine into Christs body and bloud, but standing in this place before the consecration it is clear of all such suspition: Our men are so bold as to transplant it from this good ground to the old wicked soile at the back of the consecration where it wont to stand before in the old order of *Sarum*. 5. In the next English prayer we put in the words of the masse whereby God is besought by his omnipotent spirit so to sanctifie the oblations of bread and wine, that they may become to us Christs body and bloud, from these words all papists use to draw the truth of their transubstantiation, wherefore the English reformers scraped them out of their book, but our men put them fairly in, and good reason have they so to do: for long ago they professed that about the presence of Christs body and bloud in the sacrament after consecration, they are fully agreed with *Lutherans* and *Papists* in all things that is materiall and needfull, as for the small difference which remains about the formalitie and mode of presence, it is but  
a curious



a curious and undeterminable question , whereabout there would be no contraverſie , did not the diueliſh humor of the Puritans and Jeſuites make and entertaine it. (a) Yea they ſeem to have come a ſtep further to the embraceing of the very modde of the popiſh preſence , for they tell of a corporall preſence *ibi* that the body is there on the altar, and that eſſentially , yea ſo groſſly , that for its preſence there, the altar it ſelf , let be the elements muſt bee adored. 6. They make an expreſſe rubrick for the prieſts taking of the paten and chalice in his hand in the time of conſecration , which taking not being either for his own participation or diſtribution to others , why ſhall we not underſtand the end of it to be that, which the maſſe there enjoynes the paten and chalice their elevation and adoration , for the elevation was long practiſed and profeſſed by ſome of our biſhops , and the adoration when the chalice and paten are taken in the prieſts hands is avowed by *Heylene*. (b) 7. In an other rubrick of our conſecration we have the cautels of the maſſe, anent the

(a) *Mont. apeal.*  
pag. 289. If men were diſpoſed as they ought unto peace, there needed bee no difference in the point of reall preſence : for the diſagreement is only *de modo praſentiae* ; the thing it ſelf, That there is in the holy *Eucharist* a reall preſence is yeelded to on either ſide. For *Andrews* profeſſeth to *Bellarmino* , *nobis vobiſcum de obiecto convenit, de modo lis eſt. Praſentiam inquam credimus non minus quam vos, verum de modo praſentiae nil temere definimus.*

There is no ſuch cauſe therefore ſaith he why in this point of the ſacrament we ſhould be ſo diſtracted ſeeing we both confeſſe that which is enough. *This is my body* , and contend meerly about the means how it is my body , a point of faith undeniable though it be unſearchable and incomprehenſible: From *Hooker* he pronounceth that there is a generall agreement about that which is alone materiall , for the reſt he avoweth himſelf to be for peace and reconciliation and all to be ſo but Puritans and Jeſuites whom the diſſent doth nourish up in a faction. *Lawrence* pag. 18. I like *S. Ambroſe*, *Lombard*, *Roffenſis* and *Harding* who adviſe in this argument to forbear the determination of the manner of preſence and to cloth our fancie with indefinite and generall expreſſions. As I like not thoſe that ſay he is bodily there, ſo I like not thoſe that ſay his body is not there. For *S. Paul* ſaith, it is there, and the Church of *England* ſaith it is there, and the Church of God ever ſaid, it is there, and that truly , ſubſtancially , eſſentially. VVe muſt beleeve it is there. VVe muſt not know how it is there. It is a myſterie they all ſay. The preſence they determined , the manner of his preſence they determined not. They ſaid he is there , but the Lord knows  
priest

priests intention to consecrat , expressely delivered unto us. how. (b) *Heylens*  
*answere* p. 137.  
Think you it fit  
the priest should

take into his hands the holy mysteries without lowly reverence, and that it is an novation to do so.

As for that wicked sacrifice of the *Masse*, which the Canon puts at the back of the consecration, the *English* banisheth it allutterly out of their book; but the faction to show their zeal in their reforming the errors of the *English* church, their mother, puts downe heere in our book, first, at the back of the consecration their *memento* and prayer of oblation. Our changes  
about the sacrific-  
ce.

2. That prayer of thanksgiving which the *English* sets after the Communion in a place, where it can not be possibly abused, as it is in the *Masse* for a propitiatory sacrifice of Christs body and blood, they transpose and set it just in the old place where it stood in the order of *Sarum*, at the back of the consecration before the Communion. 3. The clause of the Missall, which for its favour of a corporall presence, the *English* put out of this prayer (*may worthily receive the most pretious Body and Blood of thy Son Christ Iesus*) they have heere restored. 4. That we may plainly understand, that this prayer is so transplanted and supplied for this very end, that it may serve as it did of old in the missall for a prayer of oblation of that unbloudie sacrifice by the priest for the sins of the world. Behold the first eighth lines of it, which of old it had in the missall, but in the reformation was spred out by the *English*, are plainly restored, wherein we professe to make and over again to make before Gods divine majestie a memoriall as Christ hath commanded. This making

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ing not only the Papists , but *Heylene* speaking from *Canterburie* , expones far otherwise than either *Andrewes* , *Hooker* , *Montagu* , or the grossest of the English Divines for a true proper corporall , visible , unbloody sacrificing of Christ , for which first the Apostles , and then all Ministers are as truely Priests though Euangelicall , and after the order of *Melchisedeck* , as ever the Sons of *Aaron* were under the Law , and the Communion Table becomes as true and proper an Altar , as ever was the brasen Altar of *Moses*. (c) 5. After the consecration and

(c) *Heylens* ant.  
tid. pag. 6. sect.  
2. The passion of  
our Saviour , as  
by the Lords ow-  
ne ordinance , it  
was prefigured  
to the Jewes in  
the legal sacrific-  
es à parte ante:  
So by Christs in-  
stitution , it is to  
bee commemo-  
rat by us Christi-  
ans in the holy  
Supper , à parte  
post. A sacrifice  
it was in figure , a  
sacrifice in fact,  
and so by conse-  
quence a sacrifice  
in the commemo-  
rations , or  
immediatly upon  
the post fact a sa-  
crifice there was  
among the Je-  
wes , a sacrifice  
there must  
be amongst the  
Christians : and  
if a sacrifice

oblation they put to the Lords prayer with the *Misals* Preface , *audemus dicere*. Heere the Papists tell us , that their Priest by consecration having transubstantiat the bread , and by their memoriall of oblation having offered up in an unbloody sacrifice the body of Christ , for the reconciliation of the Father , doeth then close his quiet whisperings , his poore pipings , and becomes bold to say with a loud voice , having Christ corporally in his hands , *Pater noster*. The English to banish such absurdities , put away that naughty preface , and removed the prayer it selfe from that place : But our men to shew their Orthodoxie , repone the prayer in the owne old place , and set before it in a fair Rubrick the whole old preface. 6. The first English prayer which stood before the consecration , where the passages of eating Christs body and drinking Christs blood , could not possibly , by the very Papists themselves , be detorted to a corporall presence , yet now in our book , it must change the place , and be brought to its owne old stance , after the consecration and obla-  
tion,

tion, immediatly before the communion, as a prayer of humble acceſſe.

where upon to doe it: For without a prieſt and an altar there can

be no ſacrifice. There was a bloudie ſacrifice than; an unbloudy now, a prieſt derived from *Aaron* then, from *Melchizedeck* now; an Altar for *Mofaicall* ſacrifices than, for *Euangelicall* now. The apoſtles in the inſtitution were appointed prieſts by Chriſt, where they received a power for them, and their ſucceſſours to celebrate theſe holy myſteries. *Hoc facite*, is for the prieſt, who hath power to conſecrat; *Hoc edite*, is both for prieſt and people. *Ibid. pag. 17.* Hee maintained at length that in the Lords Supper there is a true, proper, corporall, viſible, and externall ſacrifice.

Our changes in the communion.

The third part of the *Maſſe* I ſpake of, was the communion; ſee how heere our men change the *Engliſh Booke*: The *Engliſh* indeed in giving the elements to the people, retaine the *Maſſe* words, but to preveene any miſchiefe that could ariſe in the peoples minde from their ſound of a corporall preſence, they put in at the diſtribution of both the elements, two golden ſentences, of the hearts eating by faith, of the Soules drinking in remembrance. Our men being nothing affrayed for the peoples beliefe of a corporall preſence, have pulled out of their hands and ſcraped out of our *Booke* both theſe antidots. 2. The *Maſſe* words of Chriſts body and blood in the act of communion, being quite of the *Engliſh* antidots againſt their poyſon, muſt not ſtand in our *Booke* ſimplie; but that the people may take extraordinar notice of theſe phraſes, there are two Rubricks ſet up to their backs, oblidging every communicant with their owne mouth to ſay their *Amen* to them. 3. The *Engliſh* injoines the Miniſter to give the people the elements in their owne hand; ours ſcrapes out that claufe, and bid communicat the people in their own order, which



imports not onely their removall from the altar, their standing without the raile, as profaine Laicks far from the place, and communion of the Priests, but also openeth a faire door to the popish practice, of putting the elements not in the profaine hands, but in the mouths of the people. 4. The English perinit the Curate to cary home the reliques of the bread and wine for his privat use, but such profanity by our Book is discharged: The consecrat elements are enjoined to bee eaten in the holy place by the Priest alone, and some of the Communicants that day, whose mouths hee esteemeth to bee most holy: Yea, for preventing of all dangers the cautele is put in, that so few elements as may, bee consecrat. 5. Our Booke will have the elements after the consecration covered with a *Corporall*, the church linnings were never called *Corporals* any where, till transubstantiation was born, neither carried they that name in *England*, till of late his Grace was pleased by the pen of his man *Pocklington* and the like, to disgrace them with that stile. 6. The English will have the Ministers and people to communicat in both kindes; our booke enjoines the Priest to receave in both kindes but the people onely in due order: This due order of the people, opposite to the communion of the Priest in both kindes, may import the removall of one kinde from the people, so much the more may wee feare this sacriledge from their haunds, since they tell us, that our only ground for communicating of the people in both kindes is stark nought, that for this practice there may well be tradition, but Scripture there

is none. (d) Also that in diverse cases the ancient church did lawfully give to the people the bread alone, that the Sacrament after the publick communion, was oft reserved to be sent to the sicke, to be taken at privat occasions, and laide up in the church in a publicke repositorie. Now it is well knowne, and the Papists presse this upon us, when they would rob the people of the cup; that the wine was not sent to the sicke in a farre distance from the church, nor taken home by the people to be used with the bread in the times of strait, nor set up in the Church in the ciboir or repositorie. These changes of the English Liturgie, which the *Canterburians* have made, in some few pages lying together of the Scottish service, if they be either few or small, your self pronounce the sentence.

(d) *VVhit on the Sabbath, pag. 97.* Such traditions are those that follow the deliverie of the communion to the people in both kinds. *Montag. orig. pag. 396. Vbi iubentur in Scripturis infantes baptizari, aut in cena Domini subutraque specie communicantes participare; de his possumus profiteri, Nihil tale docet Scriptura, Scriptura hac non predicat.* *Andrews strictura p. 5.* It can not be denied but reserving the Sacrament was suf-

fered a long time in the primitive church, in time of persecution, they were permitted to carrie away how great a part they would, and to keep it by them, and to take it at times to comfort them; but for the sick, it was alwayes sent them home, were the distance never so great, and against the time of extremitie, it was thought not amisse to have it reserved, that if the priest should not then be in state to go to the sick partie, and there to consecrat it for him, yet at least it might be sent him, as in the case of *Cerapion*. *Pokling*, as we have heard, made it one of the matters of that Churches glory. that they yet doe retaine in their Chanchels the old Repositories.

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## The last Chapter, containing the *Canterburian maximes of Tyrannie.*

ONE of the great causes of Protestants separation from *Rome*, is the tyrannie of the *Romish* Clergie, whereby they presse upon, the very conscience of their people, a multitude of their own devices



devices , with the most extreame and rigorous censures which can be inflicted either upon bodies or souls . And for the more facilitating of their purposes , they advance the secular power of Princes , and of all soveraigne Estates above all , that themselves either crave or desire ; alone for this end , that their clerks may ride upon the shoulders of Soveraignitie , to tread under the feet of their domination ; first the Subjects , and then the Soveraignes themselves .

The tyrannous usurpation of the *Canterburians*, are as many and heave as these of the Romist Clergie.

How much our men are behinde the greatest tyrants that ever were in *Rome* , let any pronounce , when they have considered these their following maximes : They tell us , first , that the making of all Ecclesiastick constitutions doth belong alone to the Bishop of the Diocesse , no lesse out of Synod then in Synod : That some of the inferior clergie may bee called (if the Bishops please) to give their advice , and deliberative voice ; That the Prince may lend his power , for confirming and executing of the constitutions made ; but for the work of their making , it is the Bishops priviledge , belonging to them alone by Divine right . (a) 2. That in a whole Kingdome , the Bishops alone , without the privitie

(a) *Samuel Hoards* sermons. pag. 7. By the Church I meane the Churches Pilots , who sit at the sterne. Heads & members divide all bodies Ecclesi-

astical and civill , what ever is to bee done in matters of direction and government , hath alwayes beene , and must be the sole prerogative of the heads of these bodies , unlesse wee will have all common-wealths and churches broken in picees. *Ibid.* pag. 8. The key of jurisdiction , which is a power of binding and lousing men , *in foro exteriori* , in the courts of justice , and of making lawes and orders , for the government of Gods house , is peculiar to the heads and bishops of the church. *Ibid.* p. 31. what was *Ignatius* and *Ambrose* , if we look at their authoritie , more than other bishops of the church : That libertie therfore which they had to make new orders , when they saw cause , have all other prelates in their churches. *Edward Boughanes* serm. Pag. 17. Submit your selves to those that are put in authoritie by kings , so then to Bishops , because they are put in authoritie by Kings , if they had no other clame. But blessed bee God ; they hold not only by this ,  
of

of any of the clergie, of any of the laitie, may abolish all the Ecclesiastick judicatories, which the standing and unrepealed lawes, which the constant customes ever since the reformation had setled, and put in their rowme new forraigne courts, which the kingdome had never known, scarce so much as by their name. (b) That at one stroke they may annull all the Acts of three or fourscore National Assemblies, and set up in their roome a Book of Canons of their own devysing. (c) That they may abolish all the formes used in the worship of God, without any question for three score yeares and above, both in the publicke prayers, in the administration of the Sacraments, in singing of Psalmes, in preaching the Word, in celebrating of Marriage, in visiting the sicke, and in ordination of Ministers: Neither this alone, but that it is in their hand to impose in place of these accustomed formes, foure new Bookes of their owne; of Service, of Psalmes, of Ordination, of Homilies.

but by a higher tenor, since all powers are of God, from him they have their spirituall jurisdiction whatever it be. *S. Paul* therefore you see assumes this power unto himselfe of setting things in order in the kirk, before any Prince become Christian, *1 Cor. 11. 34.* The like power hee acknowledgeth to be in *Titus 1. 5.* and in all bishops, *Heb. 13. 17. Ibid. pag. 18.* Kings make lawes, and bishops make canons. This indeed it was of necessity in the beginning of Christianitie, Kings made lawes for the State, and

bishops for the kirk, because then there was no Christian Kings, either to authorize them to make such lawes or who would countenance them when they were made. But after that Kings became nourishing fathers to the Church in these pious and regular times, bishops made no Canons, without the assent and confirmation of Christian Kings, and such are our Canons, so made, so confirmed, *Chounei collect. pag. 53. Reges membra quidem consilios. Ecclesia se esse habitos, reiecisse, contempsisse nonnunquam audi vimus, obediunt, simulque regnant: Iura quibus gubernari se permittunt, sua sunt, vitalitatem nativam ex praposis Ecclesie, tanquam ex corde recipiunt, & vivacitatem ex ipsis tanquam ex capitibus derivant. Samuel Hoards pag. 9.* Nor did they exercise this power, when they were in Counsell only, but when they were asunder also: Speaking of apostles as they are paterns to all bishops. (b) Our Church Sessions, our weekly presbyteries, our yearly generall Assemblies, whereof by our standing lawes wee have beene in possession, are close put downe by our book of Canons, and in their rowme Churchwardens, officiall courts, synods for Episcopall visitation, and generall Assemblies to bee called when they will, to be constitute of what members they please to name, are put in their place. (c) So is their book entituled, Canons and Constitutions Ecclesiasticall gathered, and put in forme, for the government of the Church of Scotland, and ordained to bee observed by the clergie, and all others whom they concerne.



All this our Bishops in *Scotland* have done, and to this day, not any of them to our knowledge can be moved to confesse in that deed, any faile against the rules either of equitie or justice, what ever slips of imprudence there may bee therein. And all this they have done at my lord of *Canterburies* direction, as wee shall make good by his owne hand, if ever we shall be so happy as to be permitted to produce his owne authentick autographs, before the Parliament of *England*, or any other Judicatorie that his Majestie will command to cognosce upon this our alleadgance. Readily *Rome* it self can not be able in any one age, to paralell this worke which our faction did bring foorth in one yeare. It is a bundel of so many, so various, and so heavie acts of tyrannie. Certainly, *England* was never acquaint with the like; wee see what great trouble it hath cost his Grace, to get thorow there one poore ceremonie of setting the Communion table altar-ways; for there themselves dar not deny, that it is repugnant to the established Lawes of their church and state for any Bishop; yea, for all the Bishops being joined, to make the poorest Canon without the voices of their convocation-house, or Nationall Assemblie; yea, without the Parliaments good pleasure. (d) 3. They avow that all their injunctions though so many and so new, yet they are so

(d) *Whites* examination of the dialogue, pag 22.

By the lawes of

our kingdome, and Canons of our Church, many learned persons are appointed to be assistants unto bishops, and in our nationall Synods, in which all weightie matters concerning religion are determined, nothing is, or may be concluded, but by the common vote and counsell of the major part, of the convocation which consisteth of many other learned Divines, besides Bishops. *Andrews* sermons of Trumpets, dedicated to the King by *Canterburie*. As for the Churches lawes, which wee call Canons or rules, made to restrain

holy

holy and so just, that the whole kingdome in conscience must embrace them all as the commands of God. (e) That whoever will be so peart as to affirm in any one of them, the least contrarietie to the Word of God, he must have no lesse censure then the great excommunication, from which he must never be relaxed but by the Bishops own mouth, after his publick repentance and revocation of so vile an error. (f) That his bodily and pecuniall penaltie shall be at the free will and discretion of the Bishop. (g) That the worthiest men of any liberall profession get favour to losse but their eares, to have their noses slit, and cheeks burnt for contradicting their innovations. (h) That the furthest

or redresse abuses, they have alwayes been made at Church assemblies, and in her owne Councils, not elsewhere. *Heylens anti-dot. pag. 29.* I trow you are not ignorant that the kirk makes canons, it is the work of Cleargie men in their Convocations, having his Majesties leave for their convening, and approbation of their doings. His Ma-

jestie in the declaration before the articles hath resolved it so, and the late practice in King James raigne, what time the Book of Canons was composed in the Convocation, hath declared it so to.

(e) *Whites examination, pag. 20.* telleth us as it were from *Eusebius, Quicquid in Sanctis Episcoporum conciliis decernitur, id universum Divina voluntati debet attribui.* And from *Bernard, Sive Deus, sive homo vicarius Dei mandatum quodcunque tradideris, pari profecto obsequendum est cura, pari reverentia suscipiendum: ubi tamen Deo contraria non precepit homo.*

(f) Book of Canons, pag. 8. VVhosoever shall hereafter affirme, that the forme of worship contained in the booke of Common Prayer, that the rites and ceremonies of the church, that the government of y Church by archbishops, bishops and others, that the forme of consecrating archbishops, bishops, presbyters, and deacons, as they are now established under his Maiesties authoritie, doe containe in them any thing repugnant to the Scriptures, or are corrupt, superstitious or unlawfull in the service and worship of God, let him be excommunicate, and not restored, but by the bishop of the place, or archbishop of the province, after his repentance, and publick revocation of such his wicked errors.

(g) Book of Canons, pag. 37. In all this book of Canons whosoever there is no penaltie expressly set downe, it is to be understood, that, so the crime or offence bee proved, the punishment shall be arbitrarie, as the ordinarie shall think fittest.

(h) *Canterburies Star chamber speech* in his epistle to the King, I shall rather magnifie your clemencie, that proceeded with those offenders, *Burton, Bastwick, Prime*, in a Court of Mercie, as well as iustice; since as the reverend Iudges then declared yee might have justly called the offenders into another Court, and put them to it in a way that might have exacted their lives.

(i) The world knowes, that numbers who have beene flying from episcopall tyrannie out of England, to the very new found lands, never to return, have beene by violence kept

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back, and cast in their prisons: and wee see dayly, that numbers not onely of men, but even of fillic women are drawn back in *Ireland* from their flight, out of the kingdom to close prisons.

(k) *Huntly* in his Breviat reports, as a known case among many other, this one also, that *M. John Hayden* a poore *Devonshire* Minister for

preaching at *Norwich* a Sermon, wherein he let fall some passages against setting up of images, and bowing at the name of Iesus, was apprehended like a traitour, with the Constables bills and halberts by *D. Harfnet* then Bishop, and brought manacled to him like a felon, and committed to the common layle close prisoner, above thirteene weekes, where hee was like to sterve; the Bishop having taken from him his horse, papers, and all, thereafter he was sent by a purservant to *London*, and kept two full tearme. At last, by the high Commission he was deprived of his orders, thereafter the high Commissioners imprisoned him in the *Gatehouse common dungeon*, and *Canterburie* sent him to be whipped in *Bredwall*, and there kept him all the long extreame cold winter in a dark cold dungeon, without fire or candle light, chained to a post in the mids of the room, with heavy yrons on his hands and feet, allowing him only bread and water with a pad of straw to ly on: And since on his reliefe hath caused him to take an oath, and give band to preach no more, and to depart the Kingdome within three weeks, without returning; and all this for preaching after his first unjust deprivation, though no exception was taken against his doctrine.

(l) Sundrie of our prime Earles and Lords did present a supplication to our King, after his Coronation, wherein the matter of their greatest complaint was, so far as ever wee heard, their challenging of the Bishops for what they had done, and were likely to doe. The copie of this privie supplication being privily convoyed by an unfriend, some two or three years thereafter, out of my Lord *Balmerinochs* chamber, was a dittay for which hee was condemned to die, for an example to all other Noble Men to beware of the like rashnesse, especially his Fellow-suppliants, who are all declared to have deserved by that fault the same sentence of death. Large Declaration, pag. 14. Nor could they have found the least blemish in our justice, if wee should have given warrant both for his sentence and execution, whose life was now legally devolved into our hands. *Ibid.* pag. 13. VVee were graciously pleased that the feare and example might reach to all, but the punishment onely to one of them, to passe by many, who undoubtedly had beene concluded, and involved by our Lawes in the same sentence, if wee had proceeded against them.

advance

advance their cause, which they glory have well neere already close undone their opposites, (m) and which they boast shall still bee used, (n) But alasse it is gone now beyond boasts, when they are the second time upon the very point to kill millions of the Kings best Subjects, to dash together all his dominions in a bloody warre, as pitchers one upon another for the confirmation of their intollerable tyrannie, where long it hath beene tottering, and the reerection of it where its owne unsupportable weight hath caused it to fall.

(m) *Stuarts* about the end of his wicked story avowes, that since by severe punishment the number of the unconformists have decayed that their cause can not bee from God.

(n) *Canterburie* in his epistle to the King before *Star Chamber* speech, having

magnified the Kings mercie, for saving the life of *Bourtown* and his companions, is bold to advise the King not alwayes to bee so mercifull, in these words, Yet this I shall bee bold to say, that your Majestie may consider of it in your wisdom, that one way of government is not alwayes either fit or safe, when the humours of the people are in a continuall change especially when such men as those shall work upon your people, and labour to infuse into them such malignant principles, to introduce a partie in the Church or Commonwealth. *Etsi non satis sua sponte insaniant instigare. Heylen* in his moderat answer, pag. 187. Hath many reasons and examples, to prove that *Burtoun* and his like deserved no lesse than publick execution: And yet these men are so gentle to Papists, that they glory in their meeknesse towards them, professing that to the bitterest of the Iesuits they have never given so much as a course word. So *Canterburie* in his Epistle the other yeare to the King, before the relation of the conference, God forbid that I should ever offer to perswade a persecution in any kinde against the Iesuits, or practice it in the least, for to my remembrance I have not given him or his so much as course language.

As for the power of princes, the most of those this day who are Christians, and especially our gracious Sovereigne, are very well content to be limited within the bounds of the laws which themselves and their predecessors have settled in the church and state of their dominions, to make the preservation of those laws and of their subjects liberties ecclesiastick and civill according to them, the greatest glorie of their prerogative royall. (o)

King Charles hates all tyranny

(o) His majesties speech in



Parliament 28. p.

5. The peoples liberties strength-  
in the Kings pre-  
ogative, and the  
Kings preroga-  
ive is to defend  
he peoples li-  
erties.

(q) Proclam.

at York April

25. 1639. VVe

heartily declare

and faithfully

promise that, al-

though we be now

in armes, they

shall be no wayes

used either to

force upon that

our native King-

dome any inno-

vation of religi-

on, or to infrin-

ge any of the ci-

vill liberties or

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of, accounting it

our glory to pre-

serve libertie and

freedome among

our former promises

of heart, we take

God the searcher of

all hearts to witnesse

that as we are defender

of the true

Protestant religion

which we from our

heart professe; so

we trust, we shall

by his goodnesse

continue in the same,

and never shall

permit any innova-

tion to creep in

in this or any other

of our kingdome.

One of the articles

of *Dunce* pacifica-

tion is this. VVe

are further graci-

To give assurance of their resolution never to abo-  
lish any old, or bring in any new act either in church  
or state without the concurrence of Assemblies and  
Parliaments. (p) Neither to impose any taxation  
on their subjects goods without their free consent  
there to given by their Commissioners in Parlia-  
ment, (q) the extending of the prerogative to the  
making of new laws or abolishing of old, to the im-  
posing of taxes by simple proclamation without  
Parliament our Prince doth so far abhorre, that he  
condemned a certaine writ for importing his Ma-  
jesties intertainment of such motions; Yea his Ma-  
jesty by his Atturney generall called the Earl of  
*Bedfoord* and other noble personages to censure, for  
keeping such a writ wherein did ly so pernicious  
positions. (r) Where some Princes misled through  
passion & mis-information have deviat so far from  
the path of justice, as to intend by violence and  
armes the overthrow of the true religion and anci-

them according to their laws Therefore wee do once again by this renew  
our former promises for the manrenance of religion and laws, and this we do in all sinceritie  
of heart, we take God the searcher of all hearts to witnesse that as we are defender of the true  
Protestant religion which we from our heart professe; so we trust, we shall by his goodnesse  
continue in the same, and never shall permit any innovation to creep in this or any other of  
our kingdome. One of the articles of *Dunce* pacification is this. VVe are further graciously  
pleased, that according to the petitioners humble desires all matters ecclesiastiall shall be de-  
termined by the Assemblies of the Church, and matters civill by the Parliament and other  
inferior Iudicatories established by law; which accordingly shall be kept once a year, or so  
oft as the affairs of the Church and kingdome shall require.

(q) *Cant. relat. p. 112.* In some kingdome there are diverse busineses of greatest conse-  
quence which cannot be finally and binedly ordered but in, and by Parliament, and particu-  
larly the statute laws which must bind all the Subjects can not be made or ratified but there,  
the supreme Magistrate in the civill state may not abrogat laws made in Parliament, though  
he may dispense with the penaltie of the law *quoad hic & nunc.*

(r) The which seditious discourse and writting the authors thereof intended should be dis-  
persed, as if the same had been intertained by your Majesty with purpose to put it in execu-  
tion, and to alter the ancient laws of this kingdome, and to draw all things to your Majesties

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ent liberties of their subjects, the opposition which the subjects are forced to make in this case against the oppression of their Prince, our gracious Sovereigne hath been so far ever from counting of it rebellion, of which crime the greatest royallists in *England* wont alway to absolve it, (f) that his Majestie hath thought meet before all *Europe* after the example of his glorious Father, and renowned predecesrix *Elizabeth*, to give his countenance, aid, and powerfull assistance to them all, when their just grievances and fears were laid out before his throne. If so be King *Charles* had esteemed the late wars of *France* of the Protestants against their king, the present wars of *Holland* and of the high *Dutches* against the *Spaniard* and *Emperour* an unlawfull de-

absolute will and plesure, and to dispose of your Subjects goods without their consent, and to make and repeale laws by your Majesties proclamation only without consent of parliament, which if it should be beleaved by your people, could not but raise infinit discontentment amongst them, the consequence whereof might bee of extreame and almost inevi-

table danger to your Majesties person and to the whole frame of the kingdome. (f) *Bilson* of subjection pag. 280. Neither will I rashly pronounce all that resist to be rebels: Cases may fall out even in Christian kingdomes where people may plead their right against the Prince and not be charged with rebellion: As for example, if a Prince should go about to subject his Kingdome to a forraine realme, or change the forme of the common wealth from imperie to tyranny, or neglect the laws established by common consent of Prince and people, to execute his own pleasure; In those and other cases which might be named, if the nobles and commons ioine together, to defend their ancient and accustomed libertie, regiment, and laws, they may not well be counted rebels. *Ib.* By superior powers ordained of God, we do not mean the Princes privat will against his laws but his precepts derived from his laws and agreeing with his laws; which though it be wicked, yet may it not be resisted by any subject with armed violence, but when Princes offer their subjects no justice but force, and despise all laws to practise their lusts, not any privat man may take the sword to redresse the prince; but if the laws of the land appoint the nobles as next to the King to assist him in doing right, and withhold him from doing wrong, then be they licenced by mans law and so not prohibited by Gods law for to interpose themselves for the safeguard of equity and innocencie, and by all lawfull and needfull means to procure the prince to be reformed, but in no case to deprive him where the scepter is inherited. *Ib.* pag. 94. Spoiles, massacres, conspiracies, treasons, even to the destruction and murther of Princes by their own servants, if a priest lay the word, you count in your selves to be just, honourable, and Godly war: if others do but stand on their guard to keep their lives and families from the blinded rage of their enemies, seeking to put whole towns and provinces to the sword against all law and reason, and to disturbe Kingdomes in the minoritie of the right governours, or if they defend their Christian and ancient liberties, covenanted and

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agreed upon by those princes to whom they first submitted themselves, and ever since confirmed and allowed by the Kings that have succeeded. If in neither of these two cases the Godly require their right and offer no wrong neither impugne their princes, but only save their own lives, you cry rebellious Hereticks, rebellious Calvinists, furie, frenesie, mutinie and I know not what, ye may persue, depose, murder princes when the B. of Rome bids you and that without breach of duety, law, or conscience to God or man as you want. And that when neither life nor limme of you is touched, we may not so much as beseech princes that we may be used like subjects not like slaves, like men, not like beasts, that we may be convented by laws before judges, not murdered by inquisitours in corners, but incontinent the fume of your unclean mouth is ready to call us by all the names you can devise.

The *Canterburians* flatter the King in much more power than ever he will take. And inable him without advice of the Clergie, to do in the church what he pleaseth.

(1) *Heylens* moderat answer pag. 28. VVhat spirit leads you that you are grieved vvith il limitat povver which men of better understanding than you have given to princes. *16. pag. 32.* Princes are Gods de puts, of whom

While our gracious Prince is so far inflamed with hatred against all tyrannie, yet behold this wicked faction how carefully they go about by all the means they can, to draw his royall minde to that which naturally it doth so much abhore: For they tell us first, that the power of all true Kings is so simply absolute and illimitate, that for any man to reason what they may not is a crime no lesse than treason; that they are far above all law (1) 2. That the oath which a prince makes to keep the laws is but a personall deed, which can not oblige his successor, that his oath and promise at his coronation to keep the laws, is to be expounded of his resolution to make his laws to be kept by others: That all the oath and promises he makes at his coronation are but of his meer free-will and arbitre-

ment, should they bee limited, if ye say by the laws of the land those themselves have made, a prince *in abstracto* is above the laws though in *concreto* a just Prince will not break the laws which himself hath promised to observe otherwise we say of princes: *Principi lex non*

ment, that by the all no true covenant or paction can be inferred betwixt the King and his subjects. (w) 3. That the prince alone is the lawgiver both in church and state (x) 4. That in matters ecclesiasticall they themselves alone without the advice of any of the Cleargie may lawfully make what canons they please, and compell their Cleargie to embrace them (y) 5. That it is a part of the Kings prerogative to have power to impose upon all his subjects such confessions of faith, such liturgies, such canons as he thinks meetest without the advice of any church

*est posita* that they do not governe only by the law but are above it, that he is sure and hath an absolute authoritie *Ibid. p. 179* I will be bold to tell you that as it is a kinde of *Atheisme* to dispute *pro & contra* what God can do and what hee can not, though such disputes are raised some times by un-

quiet wits; so it is a kinde of disobedience and disloyalty to determine what a king can, and what he can not. *Lyfimachus. p. 3.* Hence it is that princes being *Legislators* are above their laws, and dispense with them as they think expedient. A prince is not bound to his own laws because no man can impose a law on himself. *Aberdeen dupleys p. 22.* The king is above the law as both the author and giver of strength thereto. (w) *Dominus Ioannes Wemius de Craigioun* a man advanced by our bishops to be a lord both of Councell and Session in his book *de primatu Regis* printed in *Edinburgh 1623.* And going among them to this day with applause p. 18. *Sed quid si princeps leges statuatur adhibito etiam iurisiurandi sacramento, velin sua inauguratione promittat, se leges non laturum absque populi ordinumque non modo consilio, sed etiam consensu ac determinante sententia, siquidem non fuerit hac in prima regni constitutione conditio & imperii coeva ac fundamentalis regni lex non sit (quo casu dicerem non proprie esse regnum, sed aristocratiam, vel democratiam) sed post regni constitutionem pactum tantummodo sit regis alicuius voluntarium, etiamsi forsan pollicentum ipsum obliget quoniam praestanda est fides data ne sine fide licet non sine iure regnet: successores tamen in regno quomodo constringet vix intelligimus, etiamsi inhonesta quoque sit ut ait quidam & illegittima omnis ea pactio que inter patrem & filium, maritum & uxorem, dominum & servum, regem & subditum celebratur, quod dicto oportet hos audientes esse* *Ib. p. 39.* *Audemus dicere in monarchiis Reges supra leges esse iisque solutos, nemo enim sibi legislator, vindex aut iudex, distinctio non probanda principem quoad vim Legum directivam Legum non coactivam legibus subditum esse, non enim magis derigere quam cogere seipsum potest quis, cum actio omnis sit inter agens & patiens.* *Ib. 41.* *Si leges suas se observaturum pacto obligaverit princeps. Quod raro aut nunquam fit, etiamsi soleat princeps quisque legum suarum observationem hoc sensu promittere id est, ut a subditis observentur se effecturum, ad earum observationem teneri eum confitemur, sed religionis potius quam iustitiae legalis observatione.*

(x) *Iohannes Wemius pag. 26.* *Legum latio praecipuum est supremæ dominationis ac maiestatis caput.* *Ib. pag. 74* *Legum ecclesiasticarum principes latores sunt, nec differunt a civilibus ecclesiastica ratione cause efficientis.*

(y) *Iohannes Wemius pag. 59.* *Potestatem in ecclesiasticis rebus posse a principibus iure suo extra concilia exerceri docent quas ita tulerunt leges imperatores atque iis Regis legibus Ecclesiasticis quae legi divinae non repugnant nequit*

Assembly



quis bona cum conscientia obedientiam detestare, quamvis non accesserit ad earum constitutionem Pastorum ecclesie consensus. lb. p. 93. Etiam si extra concilia iubendi auctoritatem habeat Princeps, tamen libentius obsequuntur subditis, quibus pastorum in conciliis honorantur indicia. (2) Large declaration p. 222. Did not wee and our Councell be equall authority command these innovations of canons & liturgie? Was not then ye

Assembly (2) 6. When it is his pleasure to call an Assembly, the members of that ecclesiastick court are onely such as he is pleased to call, whether of the Clergie or of the Laity. (3) 7. That when they are called only the Princes voice is *decisive*, the voice of all the rest at most but *consultive*, or if any of them become *decisive*, it is by the Princes favour or at least permission. (a) 8. That church Assemblies are only politick conventions not grounded upon any devine right, and so to be used or disused as the prince shall think expedient. (b) 9. That it is in the power of all Sovereignes whihher Monarchick, Aristocratick, or democratick, to appoint for the government of the church in their dominions such officers and spirituall courts as they finde most meet and agreable to their temporall estates, to erect bishops, and put down Presbyteries, to erect

Prelats practice of then as well warranted as this confession of faith, and the band annexed, which were never brought in by acts of Parliament or Assembly, but meerly by our royall Fathers prerogative, and put in execution by the authority of his councell? (&) Johannes Wemius pag. 66.

Laicos saepe à principibus advocatos in Concilia videre est; quibus non modo consultivam sed & definitivam vocem permitterent. Iste fuit electionis mittendorum ad Concilia modus, ut Ecclesiarum presulibus quos vellent mittendi liberam plerumque potestatem permitteret princeps, quod illis exploratius quam sibi esset qui ad eam provinciam aptiores: Non quod principi penitus neganda sit, quod autem aut nonnulli, particularis personarum quae consilio eum leges Ecclesiasticas laturum adjuvent designatio. Istud enim esset principum iuri detrudere. Ex singulis diocesis moderatus aliquis numerus eruditorum ac prudentiorum Presbyterorum, Diaconorum, & Laicorum à principe aut metropolita principis legato eligebatur.

(a) Johannes Wemius pag. 89. Consultivam habent vocem Pastores tanquam juris divini consulti, definitivam princeps ut iudex; dante illis consilii, his iudicii potestatem Legis latore Deo, penes quem solam summa in spiritualibus imperii residet. lb. pag. 70. Vocem habere qui congregantur Presbyteros non quia Presbyteri, sed quia Ecclesiarum sunt legati à principe vocati. lb. pag. 74. Definitiva sententiae dictio eorum est, qui à principe summo moderatore eos consulente, vocemque decisivam eis dante vocantur. lb. Afferimus non agitata in conciliis fuisse saltem quae maioris momenti essent negotia, nisi quatenus ea princeps per legatos proponeret aut patribus descripta traderet.

(b) Johannes Wemius pag. 126. Nullo in scriptura mandato nititur concilia celebrandos; sed à principibus Ecclesiae curam suscipientibus, & cum non essent principes, à pastoribus ipsis volentibus

Presbyteries

Presbyteries and put down bishops. (c) 10. That all this power to conclude every ecclesiastick affaire which can be subject to the jurisdiction of any ecclesiasticall synod doth belong alike to all soveraignes whether *Turkish, Jewish, Pagan, hereticall or Christian and Orthodox.* (d)

ortum habuit.

(c) Iohanne VVemius p. 78 & 79. *Officiorum Ecclesie modus à deo & à principe pastores Ecclesie non consulente prescribi posse affirmat.*

*manus, putantes cum serenissimo nostro Rege, summis quibusque imperitantibus concessum esse externam in Ecclesiasticis regiminis formam suis præscribere, quæ ad civilis administrationis modum quam proxime accedat, dummodo à fidei veræque religionis fundamentis ne tantillum abscedat.*

(d) Iohannes VVemius pag. 124. *Regi omni confertur Ecclesiastica jurisdictionis potestas per regium quod à Deo habet munus: licet Regi tantum Christiano aptitudo eâ recte utendi Christi gratia donetur. Tamen si primatus ecclesiastici ius perfectius administret Rex Christianus: Primatus tamen ius, officii seu vocationis non facultatis aut exercitii ratione Rex obtinet. Quæ Regi supervenit gratia regiam in eo potestatem perficit, non facit potestatem, non repellit, gratia interna, nedum professionis externa defectus.*

Concerning the Kings power in matter of Stat, they teach first, that a Parliaments is but his arbitrarie Councell, which in making or annulling of his Lawes, hee may use or not use as hee pleaseth. (e) 2. When he is pleased to call a Parliament, it is his due right by his letter to ordaine such Barrons to be Commissioners for the Shires, and such Citizens to bee Commissioners for Burrowes as hee shall bee

They give to the King power to do in the State what ever he will, without the advice of his parliament.

(e) Ioannes VVemius, p. 17. *Neque verò putandum est, quia solet rex ex modesta*

*prudenti virium suarum diffidentia non nisi de ordinum consensu leges ferre, absolutam ideo ei imponi, eiusque successoribus necessitatem illorum obtinendi consensus, ac si nullo modo iis liceret per se, sine eorundem suffragiis, bonas edere constitutiones, quibus quæso conscientia non parebunt omnes. Ibid. pag. 19. In Monarchia Regis sola voluntas de substantia legis est: prævia cum populo consultatio, & si utilis imò utilissima sit, necessaria tamen non est. Itaque cum imperatore Iustiniiano dicendum videtur; explosis ridiculis ambiguitatibus, verum conditorem & interpretem legum esse solum principem, & legem legislatoris, non Consiliarii esse, non ex vi consensus & consilii habiti, sed ex regia legislatoris vi obligantem. Ibid. pag. 38. Non erubescimus Iuristaturum rescire opinionem, qui volunt in monarchiis non obligare legem nisi à populo acceptetur, cum monarcha sit legislator, & lex lata quæ lex obliget, adeo ut ad eam acceptandam, cogendi sint subditi post legis à monarcha latæ publicationem, temporisque quoad populi notitiam perveniat sufficientis lapsum, potest sine ulla acceptatione publica legis observatio præcise ingeri. Heylyn's antid. pag. 66. The declaration of his Majesties pleasure in the case of S. Gregorie is to be extended to all other cases of the same nature. It is a maxime in the civill law, *Sententia Principis, ius dubium declarans, ius facit quoad omnes. Item Quodcunque imperator per epistolam constituit, vel cognoscens**



decrevit , legem  
esse constat. Id. in  
his moderate an-  
tere , pag. 29.

Only these com-  
mands of the King  
are to bee refused,  
which are directly  
against Scripture,  
or include mani-  
fest impietie. Hee  
learned this from  
his opposite the  
Lincolnshire Mi-  
nister , pag. 68. I  
say that all com-  
mands of the King  
that are not upon  
the clear and im-  
mediat inference  
without all profy-  
logismus , contra-

rie to a cleare passage of the word of God, or to an evident Sun-beame of the law of nature, are pre-  
cisely to bee obeyed; nor is it enough to finde a remote and possible inconvenience that may ensue.

(f). Ioannes Wemius pag. 23. *Baronum ut & civium ad Comititia delegatos non ita absolute à Ba-  
ronum vel Civium delectu pendere volumus , ut non possit rex , quos ille maxime idoneos censuerit eligendos  
nominare , presertim cum pro legibus ferendis iisque quæ administrationis sunt publicæ statuendis Comititia in-  
dictæ sunt , in quibus liberum denegare regi arbitrium , quos æstimarit prudentissimos quibuscumq; deliberet sibi  
in Concilium asciscendi , esset ex rege non regem eum facere , statuumque voluntati ad regie depressionem emi-  
nent à nimis subiectum.*

(g) Ioannes Wemius , pag. 19. *Omnia fatemur quæ in regno sunt regis  
esse , quia rex est , id est , quia paternus regni dominus , adeoque quia postulat ipsius quia rex est , aut publica regni  
conditio : posse regem de singulorum bonis disponere , presertim ubi omnes in regno terre in feuda concessa fue-  
runt à rege , aliquod penes se dominium retinente. Id. pag. 17. Licet non de jure omnium bona exigendo ,  
tamen de jure in omnes leges ferendo , sine omnium consensu statuere potest. Montag. orig. pag. 320. Omni  
lege , divina , naturali , vel politica licite semper reges & principes suis subditis tributa & imposuerunt , & licite  
quoque exegerunt , cum ad patriæ & reipublicæ defensionem tum ad ipsorum & familie honestam procuratio-  
nem. Hanc doctrinam accurate tuetur Ecclesia Anglicana , in qua sacerdotes licet magis gaudere & so-  
leant , & debeant , immunitatibus tamen & frequentius , & exuberantius , & libentius , quam Laici decima-  
rum decimas , subsidia , annatas primitias solvunt.*

(h) Ioannes Wemius , pag. 136. *Cum regis sit in  
suo regno iudices , & magistratus constituere , qui ipsius sint in iudicando , & iubendo vicarii , potest rex iuben-  
di , iudicandi quæ ius ac magistratus iudicesque constituendi potestatem inferioribus concessam , prout regno utile  
esse visum ei fuerit abutentibus auferre , & nulla proprie est sub. Rege patrimonialis & hereditaria jurisdictio ,  
rege solo jurisditionem tanquam propriam habente , aliisque quibus eam non dat , sed communicat , tanquam  
depositam accipientibus. Igitur non ut terras , ita & jurisditionem simpliciter , & ut loquuntur privative ,  
rex alienare potest , nisi rex esse desinat. Ibid. pag. 157. Si iudices sint principum vicarii , nulla est eorum*

himself

himself and his heires , giving to us what Lawes hee thought meetest (i) 6. That al the Lands in *Scotland* were once the Kings propertie, and what thereof hath beene given out for service , yet remaines his owne by a manifold right. (k) 7. That to deny any of the named parts of this power to the King , is to destroy his Monarchike government , to dethrone him and make him no King , to subject him to his people and make them his masters , or at least colleges in the Empire. (l) But thanks be to God , that our gracious Prince hath so oft declared himselfe to bee farre from all such thoughts ; yea , that my lord of *Canterburie* himselfe , is forced whiles to let drop from his fingers cleane contrare maximes. (m)

principis presente potestas , cum solus absens teneat quid locum : & si que est alicubi , & aliquid quando videatur , non nisi jus est , iudicium regium volente Rege declarandi ; ut ita ex iudicio ore proferatur Regis sententia. Ibid. pag. 17. In statuum ceteris non tam iudiciis ipsis quam assistentibus imperium exercet rex , quandoquidem presente iurisdictionis fonte , evanescat aliorum omnium iurdictio

derivata, ut fluviorum perditum nomen & potestas, cum in mare discederint, Ibid. pag. 143. Principis occasu evanescit iudicium omnium tam ordinariorum quam delegatorum jus. Negari non potest tam apud Romanos quam alios in usu fuisse , ut qui in demortuorum succederent locum reges , quamprimum regnorum gubernacula capefferent, magistratum iudiciumque iurisdictionem confirmarent, ut ostenderetur extinctis regibus nullam esse inferiorum auctoritatem, nisi successorum edicto confirmentur, saltem patientia tacite approbentur.

(i) Corbet p. 45. There was no law in the Kingdom of *Scotland* before the kings gave it: For before *Fergus* his days we were *genus hominum agreste* , sine legibus , sine imperio. He and his successors gave lawes. Ibid. *Fergus* did conquere us. (k) Corbet, pag. 45. *Fergus* and his successors divided the whole land which was their owne and distinguished the orders of men, and did establish a politick government: This is cleare *ex archivis regis* , ubi satis constat regem esse dominum omnium bonorum directum, omnes subditos esse ejus vassallos, qui latifundia sua ipsi domino referant accepta, sui nempe obsequii, & servitii premia. (l) Joannes Wemius , pag. 18. Quo casu dicitur non proprie esse regnum, sed aristocratiam vel democratiam. Ibid. pag. 23. Hoc esset ex rege non regem eum facere. Ibid. p. 38. Quod si alicubi non habeat rex potestatem leges ferendi, nisi ex populi in comitiis consensu, & sic fundamentaliter limitato, proprie Rex non est, ac non tam acceptans est populus, quam cum Rege, ut collega Regem ferens. Ibid. pag. 53. Non est imperium illud vere Monarchicum, sed principatus quidam, & imperans ille, non Monarcha aut Rex, sed tantum Princeps, & ut Venetorum dux residente in optimatibus, aut populo imperii summa.

(m) Relat. of the Conference. pag. The statute Lawes which must binde all the Subjects can not bee made but in , and by Parliament : the supreme Magistrate in the civill state , may not abrogat Lawes made in Parliament. Ibid. pag. 158. *Tiberius* himself in the cause of *Silanus* , when *Dolabella* would have flattered him into more power than in wisdom he thought fit then to take to himself, he put him off thus: No, the Lawes grow lesse when such power enlargeth, nor is absolute power to bee used, where there may be an orderly proceeding by Law.



Even in no imaginable case, they will have tyrants resisted.

(n) *Ioannes Vemicus*. p. 21.

*Generi videtur*

*subditus seipsum*

*fame perimere, ut*

*principem salva-*

*ret propter conser-*

*vationem boni*

*publici, singulis a*

*dempta est adver-*

*sus principem que*

*naturalis dicitur*

*iuris defensio, seu*

*iniurie depulsio.*

(o) *Canterb. re-*

*lat. pag. 205.*

where the foun-

dations of the

faith, are shaken

by princes there

their ought to be

prayer and pa-

tience, but no op-

position by force.

*Aberdeens duplys.*

pag. 25. The way

for all Christian

Subjects to con-

quer tyrants, and

the remedy pro-

vided in the New

Testament a -

gainst all persecutions,

is not to resist powers which God hath ordained,

lest we be damned,

but with all meekness to suffer that we may be crowned,

It is evident by Scripture, that it is

unlawfull for Subjects in a Monarchicall estate,

to take armes for religion, or for any other

pretence, without warrand from the Prince. The renowned *Thebean* legion of 6666. Christian

souldiers without making resistance as they had strength to have done,

suffered themselves

rather to be slaine for their Christian profession by the Officers of *Maximinian*,

the Empe-

rors executors of his cruell commandements against them. *Corbet. pag. 42.* For your exam-

ples from reformed churches, since we live not by examples but by Lawes, I will not stand

upon them, from facts to prove the lawfulness of resisting is ridiculous; none of those by

Lastlie, they teach us in the matter of resistance, first, that do the Prince what he will, he may never be resisted by any or all his Subjects, that not only a private man must give over all defence, though most innocent of his own life against the Prince, though his most unjust violence; (n) but the whole state can do nought without rebellion against God, but flee or suffer, when the Prince, whether by him selfe or his officers doth destroy the true religion, established by all Laws and the liberties of the land, dear bought of old & peaceably brooked in many ages, also the lives of many thousands of the best Subjects without the pretence or colour of any just cause. (o) Againe, that all this subjection must be used, not only to our native King, but to any forraine usurper who can get footing among us, and it were the Kings of *Spaine*, as their predecessors the hereticall *Gothish* Kings got footing in the *Romane* Impyre. (p) That even against them, the States of a Land with a good conscience could use no defence, though before their eyes, they should see them execut the cruell tyrannies of *Nebuchadnezar*, put out the eyes of the King, kill his children, lead himself and his Nobles away to a far

gainst all persecutions, is not to resist powers which God hath ordained, lest we be damned, but with all meekness to suffer that we may be crowned, It is evident by Scripture, that it is unlawfull for Subjects in a Monarchicall estate, to take armes for religion, or for any other pretence, without warrand from the Prince. The renowned *Thebean* legion of 6666. Christian souldiers without making resistance as they had strength to have done, suffered themselves rather to be slaine for their Christian profession by the Officers of *Maximinian*, the Empe- rors executors of his cruell commandements against them. *Corbet. pag. 42.* For your exam- ples from reformed churches, since we live not by examples but by Lawes, I will not stand upon them, from facts to prove the lawfulness of resisting is ridiculous; none of those by resisting, gained so much as by suffering, as experience too late doeth show.

(p) *Aberdeens Duplys. pag. 29.* Such was the doctrine and practice of many other land

land in fetters : Though with *Nero* , ( *q* ) for their mere pleasure, they should set the royall city in a faire fire, or execute the plot of *Haman* by murdering all the seed of the *Iewes* , all zealous Protestants up and downe the Land in one day. Such maximes exceedingly opposite to the honour of God, the safetie of the Kings person and crowne, the welfare of the people, these men cause to be printed and let them go about without any censure at these times, when by royall decrees, they have pulled into their hands the full commandement of all the Presses, and the absolute jurisdiction over all the Book-sellers shops in the Kingdome, and kythes frequently their zeale against any Books that give but the least touch to their mitres, by inflicting no lesse censure then fire upon the Books, pilloring and nose-fliting on the Authors, and whipping thorow the streets on the carriers.

tirpation was intended by *Haman* , both of themselves and their religion, they would have taken Ames : but their prayers and teares were their defence in their greatest extiemity.

All these extraordinary prerogatives, whereby the faction advanceth supream Magistrats so nere unto God, and their favorits so far above the skyes, ( *r* ) seeme to flow not from any love they carie, either to their crownes or the royall heads that bear them, but meerlie out of their self-respect to their owne ambition and greed, that Soveraigntie being advanced to an numerasurable hight, may be a statelier horse for them to ride upon, in their glo-

great lights which shined in the days of *Julia* the Apostate, and in the dayes of the *Arrian* Emperours, and Gothick *Arrian* Kings.

( *q* ) *Corbet. pag. 26. Qui Mar- rio, Cajo Caseri, qui Augusto, ipse & Neroni, qui Vespasianis vel patri vel filio, ipse Domitiano crudelissimo, & ne per singulos ire necesse sit, qui Constantino Christiano, ipse & apostata Juliano. Ibid. pag. 36.* If the *Iewes* in the dayes of *Assuerus* had beene of this new Scottish humour, when an utter ex-

VVat they give to Kings, is not for any respect they have to Majestie, but for their own ambitious and covetous ends.

( *r* ) *Ioannes VVe- mus* in his preface to the Duke of *Buckingham*, *Reges in diviniorem sortem transcripti, cute &*

*specie tenus homines, re ipsa boni generis censendi sunt, in quos ut humanos lores divini honoris offines pene & consortes, oculos animosque nostros defigi convenit, Tu Heros nobilissime coruscas,*

rious



*velut inter ignes  
Luna minores,  
quem in summo  
angustioris gloria  
colstitio divina  
provsus virgula  
onstitutum nemo  
poteft diffiteri.*

(f) *Smart Ser-  
mon, pag. 1. M.  
Couzins* uttered  
these trayterous  
speeches in an  
open and affir-  
mative manner;  
that the Kings  
hignnes is no  
more supreame  
head of the  
church of Eng-  
land, then the  
boy that rubbs  
his horse heeles,

and this as we are credibly informed hath beene proved against him by the oathes of two  
sufficient witnesses. (t) *Chounæi collect. supra cap. ult. A* (w) *Montag supra cap. 3. O.*  
(x) *Montag, supra cap. tertio.* (z)

rious triumphings above all that is called God. For  
otherwise, yee may see how farre they depresse all  
Soveraignes when they are layed in the ballance  
with them selves. they tell us, that the King can bee  
no more the head of the church, then the boy that  
rubs their horse heeles, (f) 2. That the heart  
whence the native life & vigour of the Ecclesiastick  
Lawes doeth flow, is alone the Bishops and not the  
King. (t) 3. That Kings and Emperours ought  
to reverence; yea, to adore Bishops and to pay them  
tributes. (w) 4. That every Bishop is a Prince  
and a Monarch, as farre in dignitie above the great-  
est secular Prince, as the soul above the body, or  
God above man. (x)

F I N I S.

*Revised according to the ordinance of the generall  
Assembly, by Mr. A. Ihonston Clerk thereto:*

Edinb. 1. of  
Aprile 1640.







*Post-script for the personate Jesuite**Lysimachus Nicanor.*

**G**ood Father *Lia-maker*, you doe no new thing to parallell the *Scottish* Covenanters with Jesuites, it is the old and oft rechanted song of your fellows, to put Jesuites and Puritanes (which name all must be content to beare, who will not under your conduct be led back to *Rome*) in one categorie, to make them but two singulars under one spece, both most furious rebels, and by open profession most seditious traitours, yet with this difference; that the one, because more opposite to you, must partake more of the nature of the spece; The Puritane (as ye must have leave in this season of your Kingdome to play the nomenclators) is growne so big a traitour, that scarce any roome is left for the Iesuite to stand beside him: Not long agoe it was the equitie of your brother *Montagu*, to grant the Iesuite the favour to march with the Puritane under the same colours, in the same ranke, as devils equally furious unhappily borne and fostered to keepe *Rome* and *England* asunder.

(a) But now it is the wisedome of your grand-father *Land* to marshall them much better, the Puritane must be farre advanced, the *Jesuite* must stand at his back, that so all stroakes, all darts, may light in the bodie of the one, while the other escapeth without any wound, so much as of a word.

In the very face of that honourable court of the *Star-chamber*, his Grace dare be bold to avow his advice to the King to goe with the Puritanes beyond nose, flitting, cheek-burning, fining above their worth, perpetuall prisoning; But for the Iesuites, his moderation, his Christian patience must be proclaimed to the world, hee must glorie before the King, that hee counts it unbecoming his Grace, to serve them with so much as course language, let be to inted their persecutiō in the least measure.

A

(b) Yee

It is the common strata-geme of the *Canterburiā*s to slander all their opposites with Iesuitisme.

(a) *Supra*  
chap. 7.  
A. A.



(b) Chap.  
L.M. N.

For ha-  
tred to  
the Puri-  
tanes, the  
Canter-  
burians  
are con-  
tent to  
turne Je-  
suites.

(b) Yee must therefore Master *Lias* make content to want the honour of the invention, of this parallell, for the stratagem is old, and now become triviall, onely in this, the rare quicknesse of your wit is to be applauded, and the glory of some new invention here, is not to be denyed to the singular dexteritie of your engine; Yee are the first of the *Canterburians* I know, who for the hatred of their party was content awedly to enter the *Jesuites* order, and put on their habit, that from under the maske of their broad hate, might be spewed out on the face of the Covenanters, such a specie of pestiferous venome, as none would suspect could flow from any other fountaine, then the heart of a very *Jesuite*: Surely ye at the *Jesuites* part so well, that it seemeth ye have much more of him then his hatt and habit: By too curious imitation of his behaviour, ye are so habituate in his nature, that ye are not like in haste, though ye would, to lay it aside.

In this your pamphlet yee vent so much impudencie, so many lies and slanders, so much spight & crueltie, so high and disdainefull pride, so salt and bitter scoffings, mockings, railings, and which is worst of all, so profane and blasphemous abuse of holy Scripture, for yee make it alway the channell where through your wicked humours must runne, for the overwhelming of your enemies; In these *Jesuiticke* arts yee prove so excelent, that in the very first ye are of your noviciat, yee may put in for promotions *per saltum*: Sundrie Provincials have not all their dayes shewed such cunning as you already, if yee make a proportionall progresse, a few yeares may make you generall of the order, if so be your minde can serve you to change your nation the third time; And as ye have turned from Scottish to English, from English to Irish, yee can be content to sweare your selfe full *Spaniard*, at least a devoute Servant to *Philip* the fourth, for advancement of his Catholick Monarchie, though never so much to the prejudice of your old Master *K. Charles*, and all Christendome beside.

The de-  
ciphering  
of the  
name *Li-  
simachus  
Nicanor*.

Your name demonstrates your vanitie and pride, qualitie familiar to your order: Yee must be no lesse then the ender

the plea, and that fly a victorie; Truly ye come in good time to the *Canterburian* troopes, no Christian can be so welcome to them as you, if a *Lysimachus* will convoy them, & break the battell of the poore Covenanters without stroake; or if some stroakes must be distributed, yet if *Nicanor* be on their side, it is the top of their desires. But things are not alwayes correspondent to their names; Etymologies are sometimes antiphrastick: who before the fight, must needs stamp their ensignes with files of victorie and triumph, are compelled sometimes to see their too precipitate joy and gloriation end in disgracefull displeasure.

Or is this onely your vanitie in hiding of your name to proclaime it, in *Lysimachus* to tell us you are D. *Lestie*, in *Nicanor*, that yee are B. of *Dunn* and *Canor*, though this had not bene put in the Frontispiece of your booke, yet any who had perused your former schenick writs, that comedie of your seven Sages, that tragiack barrang to your fillie priests, which for the glorie of your name behoved to walk over-sea in a Latine gown, might easily have guessed at your stile and humour in this your last writ: Your professed abode over Sea, your impotencie even without all occasion to keepe your selfe off the Irish oath, off these Scottish Ministers whom yee did banish from *Ireland*, off the excessive praises of your patron the Deputie.

These and such other passages of your booke, lift up your maske, and lead any who will, under the shaddow of the Jesuites hatt, to behold D. *Lesties* head, that upon it, without mistaking, may be cast all the garlands of honour, which the penning of so brave a piece in so necessary a time doth deserve.

But whoever you bee, whether *Lestie*, or *Maxwell*, or *Michell*, or who else of the faction, certainly yee are a mirrie man in a very unseasonable time; When the whole Yle is in sadnesse and dule, in feare and trembling, ye are upon your congratularie joy. Epistles; And why not? These are the dayes yee have painted long for, fire and Sword is your Element, rather then Episcopall honour should lye in the dust; fire & water, heavē & hel

The *Isds*  
griefe is  
the *Can-*  
*terburian*



must all goe thorow other: yet who knoweth but your singing in so foule weather may end in mourning to you, and joy to all those who now are weeping for that black storme which ye & his Grace your Prince, have raised in our clemat:

If wee in  
one point  
our ad-  
versaries  
in an  
hundreth  
are le-  
suted.

The onely point wherein yee make Covenanters draw  
are to *Iesuitisme* is in their doctrine of the civill Magistrate,  
which ye branch out in 16 particulars; Is it not then your mind  
that who ever leaveth the Protestants in one head of doctrine,  
doth give to the *Iesuites* matter of congratulation, and a good  
ground to expect their totall apostasie to the popish religion;  
This is the onely scope of your whole booke: What then doe  
you thinke of your fellowes, whom I have assayed to convince  
by their owne testimonies of a defection from the Protestants  
to the worst of the *Iesuites*, not in one head, but so exceeding  
many, that very few contraverted heads doe remaine, wherein  
they are not joyned long agoe with the *Iesuites*: Shall partialitie  
so farre predomine with you, that we Covenanters for confor-  
mitie with *Iesuites* in one point alone, must be reputed Apo-  
states from the reformed church of *Rome*, yet ye *Canterburians*  
though ye declare your conformitie with *Rome* in twentie, in  
an hundreth, yea, well neare in all the contraverted heads of  
Doctrine, yet no man without a great dash to a charitie, may  
begin so much as to doubt of your full Protestantisme.

That one point wherein ye make us Iesuted, is the doctrine  
of the Magistrate: This to you is the head of the Protestant  
Faith, and all their other tenets but members following that  
head, your practice is very consonant to this your profession; for  
your new doctrine of the Magistrate is the first and most be-  
loved article of your Creed, which above all other ye preach  
and presse with extreame violence: Your new stamped oath  
of alleadgence and Supremacie wherby yee would set up  
the King in a place so farre above the ty of all Lawes, divine  
and humane, as his royall heart hath ever abhorred to be made  
such an idol: Good Princes in this are like the Saints in glory,  
all which giveth to them a degree of honour, exceeding the  
Sphere of man, and encroaching upon Gods proper glorie,  
they

they esteeme them as they are indeed, nothing but flattering  
effronters of their sacred persons.

That which ye call the head of all Protestant Religion, readi-  
ly doth not concerne Religion at all: Religion indeed  
doth oblige the conscience to give unto all Magistrates their  
due honour and obedience, but the bounds and limits of that  
obedience, which is the onely point ye speake off, Religion  
meddeth not with them till the civill Lawes of States & Em-  
pires have clearly defined them.

No Religion will oblige a *Spaniard* to be so farre subject to  
King *Philip*, as a *Grecian* slave must be to the Great *Turke*,  
neither doth any Religion equall the *Polonish* Subjection to  
their King, with the Spanish to theirs.

Doth any Religion oblige the Electours of *Germanie* to be  
so much subject to their Emperour, as the Nobles in *Pole* are  
to their King, or so little subject as the *Venetian* Senate is  
to their Duke, or the States of *Holland* is to the Prince  
of *Orange*?

The civill Lawes and Customes, set downe the limites both  
of the Soveraignes commanding, and the subjects obedience:  
Religion causeth these march-stones conscienciously to bee  
kept when once Policie hath fixed them.

It seemeth ye intend to make *England* quit their Priviled-  
ges and burn their *magna charta*; to make *Scotland* bury their  
*Assemblies & Parliaments*, that a blank may be put in *Canter-  
burys* hand to write down what Lawes he will for the Church  
and State of both the Nations: But thanks be to God that  
King *Charles* doth live, to be judge betwixt you and us in so  
materiall a question.

Yee tell us farther in your preambles, before ye come to  
your first paralell of Pope *Urbans* hope, to make *Scotland* return  
to *Rome*, yee might have told us further from your companion  
*Con.*, who is more acquainted with *Urbans* secrets then other  
men, that the Pope hath a pretty confidence to joyne *England*  
to *Scotland*, that so the reduction of the whole Yle, & your *Ire-  
land* with it, to the Sea of *Rome*, may be set up as an eternall

The  
bounds  
of Prin-  
ces pow-  
er, and  
peoples  
subiectio  
are  
points of  
state, not  
of Reli-  
gion.

The pre-  
sent dan-  
ger of  
this Yle  
to fall in  
hands of  
the Pope  
& *Span-  
niard*,



trophée to the honour of this popes family; Surely the ground stones of this hope are laid on to deepe plots, that except the hand of God and the king in this present Parliament pull them up, Pope *Urban* for all his age, may yet live to putt the triumphall cope stone upon that building.

We grant you also, that the Pope and Jesuites, as yee say, are hovering above the head of us all, to fall upon the prey of all Britaine, when both parties, which your mallice will conpell to fight, are wearied with mutuall wounds; in this propheticie we thinke you but too true divines, specially if ye will adde, which all without the gift of propheticie may see to be consequent, that when the Pope hath gotten the soules of those who out-live this warre for his part, his Sons the *French* or *Catholik* King, will not be quiet, except for their share they gett the bodies, the goods, and liberties of all this poore Yle.

The most  
hated of  
the cove-  
nanters  
proceed-  
ings,  
their  
covenant  
it self, is  
appro-  
ved by  
the king.

Your other gybes at the Covenanters proceedings yee might have holden in, if the honour of the King had any wayes been deare unto you; the worst of all corrections, even that which ye were wont to proclaime our most vile, and hellish rebellion, Sedition, Treason, and what else ye could devise, is now by our gracious Prince after a full search of it to the very bot-  
tome, not onely absolved of all crime, but so farre approved, that by act of Assembly, Courtell, articles of Parliament, it is commanded to be subscribed by the hearts and hands of all in this Kingdome without exception; So that now there stands at the back of that long blasphemed Covenant among the first and most conspicuous hands, not onely *Rexburghe*, *Lowderdale*, *Southake*, and others of the prime Counsellours, but also *Tranquair* the Kings great Commissioner for that effect; We hope then that you and your like, if there remaine any sparke of reverence in your breast towards that authoritie, which oft yee pretend to adore, will not onely for ever hereafter bridle your very loose tongues, but also cate in againe, or at last cover so farre as ye can, for hidding of your shame, these most false lies, and unchristian railings, which these two yeares by-gone in word, writ, Print, ye have vomitted out against our proceed-  
ings,

ings, especially that most hatred & hindered passage of them,  
the renewing of our Covenant.

The first point wherein ye parallell us with *Jesuites*, is in  
our opposition to Monarchicall government. By Monarchicall  
government ye expressly enough declare that ye understand  
such an absolute and illimitate power, as exceedeth the Prince  
from the eye of all Law, and puts in his hand the full libertie to  
make what Lawes he will, without the advice, let bee consent  
of Parliament, of Councell, or of any others, and taketh abso-  
lutely all Liberty from his Subjects, though met together in  
Parliament to defend themselves by Armes in any imaginable  
oppression, even such a Monarchie as the great Turke, or the  
*Major of India*, or the *Em of Tartarie*, this day doth enjoy  
over their slaves, even that strange kinde of government, which  
in my last Chapter I described in the words of your brethren.  
We confesse freely, that our heart is much opposite to such a  
Monarchie; yet no more then our gracious Prince king *Charles*  
& his glorious Father king *James* give us expresse warrant:  
The one in his fore-cited writ of his Atturney (c) abhorring  
these injurious flatterers, who would impute unto him the ma-  
king of Lawes without his Parliament; the other in his Parlia-  
mentary Speech (d) making that Prince a perjured tyrant, who  
would not gladly bound himself within the limits of his laws,  
and these men to be taken for vipers, pests, and common  
enemies to Princes and people, who would assay by their  
flatteries to loose Princes from their pactions made with their  
people at their Coronation, and the settled lawes of their King-  
dome, yea, we shew that your own great Bishop *Land* (possibly  
as great a Royalist as is needfull) goeth before us with his own  
mouth, what ever he directeth you and many other of his fol-  
lowers to the contrary; to teach that no statute (e) Law can bee  
made any where but in Parliament, even in England, let bee  
Scotland, where to this day never any conquerour did dwell.

But Lawes.

Therefore all Kings that are no tyrants, or perjured, will be glad to bound  
themselves within the limits of their Lawes: They that perswade them the  
contrarie, are vipers, and pests, both against them and the Common-wealth.

(c) Supra, Cap. 8. Q.

r. paralel  
Wee are  
for Mo-  
narchie,  
but aga-  
inst Mo-  
narchical  
tyranny.

(c) Supra  
chap. 8.

Q. R.

(d) Page  
5, r. A  
king go-  
verning  
in a set-  
led king-  
dome,  
leaveth  
to bee a  
King, &  
degene-  
rath in  
to a tirat  
as soone  
as hee  
leaveth  
off to  
rule ac-  
cording  
to his



But as for true Monarchie so high as the lawable lawes any where do make it, we are in nothing opposite thereto, for what have we to doe to condemne the settled state & Lawes of any other Nation? Certainly the royall authority of our owne gracious Sovereigne, so far as the lawable lawes of our Kingdome doe extend it, we are sworne in our Covenant heartily to the uttermost of our power to maintaine.

The law  
fulnesse  
of defen-  
sive Arms

(f) P. 105  
In the  
Corona-  
tion, our  
Kings  
give  
their  
oath, first  
to main-  
taine the  
Religion  
present-  
ly pro-  
fessed, &  
punish al  
those  
that  
should  
alter or  
disturbe  
the pro-  
fession  
thereof:  
and next  
to main-  
taine the  
lawable  
& good  
Countrie  
lawes,

As for the lawfulnessse of resistance in the present case of our invasion, I may not enter in this short postscript in any such question; onely ye may, if ye please understand, that it hath been the tenet of our Church since the reformation, it hath been the right and practice of our Kingdome since the first foundation, a number of instances thereof are approved in our standing acts of Parliament unrepealed to this day, it hath been the practice of all the reformed Churches abroad, wherein, by Queen *Elizabeth*, King *James*, & King *Charles* they have been all allowed, and the most of them countenanced with powerfull assistance of men and money. Your self cannot deny, but in the judgement of reformed Divines, resistance in many cases is lawfull, even in Kingdomes where the Prince is tyed in the fundamentall lawes by pactiō to his people: That this is the State of the kingdome of *Scotland*, though ye may deny it, yet King *James*, who is like to have as great understanding in the rights of the Crowne and Kingdome of *Scotland* as you, or your like, gives us assurance that by a fundamentall law the King of *Scotland* is obliged at his coronation to pactiō under his great oath the preservation of the established Religion, of the Lawes of the Kingdome, of the Liberties, and priviledges of the Subjects. (f) However we love your ingenuity, who doe not dissemble but professe openly your minde, that when a faction about a Prince by divine providence is permitted to take courtes for the evident overthrow both of the Religion, of the Lawes, of the Liberties, of the goods, of the lives, and all that is deare to an whole kingdome; that in those or any other  
imagi-  
lawes made by their predecessours; & lastly, to maintain the whole and every state therein. And this oath in the Coronation is the civill & fundamentall Law, whereby the Kings office is properly

imaginable cases of tyrannie, whole Parliaments may not proceed for their defence one step beyond teares, prayers, and flight: That what ever is done more by whole and consentient nations against a faction of Court-misleading the Prince, is simple unlawfull.

Your scoffes about the questions of Bishops and Elders deserve no answer; nothing doe we maintaine in them but what the assemblies of our church at our first reformation ordained, and was in peaceable practice among us ever, till men of your coat by fraudulent and violent wayes for their owne ambition and avarice, set up their novations: We have no other minde in those questions then the Church of *Holland* and *France*: All our tenets are so well cleared by that Learned *Hollander*, *Gerſome Bucerus*, as none of your partie, hath yet beene bold, after 22. yeares advisement, to make any reply; yea, we maintaine no more in these questions then that wherewith our gracious Prince by his Commissioner and a<sup>c</sup> of Counsell in our last generall assemblie hath declared himselte to be well pleased; but ye are a notable deceaver, while ye would make the world beleve that the great questions betwixt you and us are alone about Bishops and Elders, while as ye are very like (if ye be not marred) by the hands of Bishops to bring in upon us the whole bodie of Poperie, and to overthrow the whole civill Priviledges of both the Nations without any possible remedie as your selfe in this same place doeth too evidently declare.

Upon your fifth parallell we make but one other remarke: Yee wrong much the *Jesuits* in denying them the honour to be your adiuncts in the re-erection of a tyrannick and turkish Monarchie in Christendome: Your ambition herein is too great, it were better to admitt these pregnant wits to be co-partners in your glorie, then to venture you alone upon so high a designe.

The opposition, which that worke can not but suffer, may make it breake in your hands, if ye be not supported with their effectuall assistance, in this art they are your Masters,

Our Tenets about bishops and ruling Elders, the king hath approved.

The *Canterburians* in all their lectures of tyrannie, have the *Jesuits* for their Masters,



ye are but meere novices ; it is unjustice to dissemble from whom ye have learned, if ye deny your thefts from them, the world about you is not blinde, they see & laugh at your poore and ill contrived cunning , for who now is ignorant, that the Jesuites above all men living, have obtained long agoe the priviledge to sit in *Machiavels* chaire, that from thence they may teach every where their lectures of tyrannie, for the re-creation of a spirituall Monarchie in the whole Church for the pope, in their owne societie for the generall , in the whole universe, in things temporall , a Catholick Monarchie for the Spaniards; And while these furthest ends may bee gotten and compassed, an absolute Monarchie for the Prince in every countrie where they can get footing. What ever paines of old the Pope did take to weaken Emperours and Kings , for the promoting of his owne greatness, yet now , being fully assured of their constant affection to beare his Yoake , he hath this last age beene as busie as lay in his power , in lifting up of their head by the hands, chiefly of the Jesuites , to the toppe of all Tyrannie , with the extreme prejudice of their Subiects, Liberties and Lawes.

Who else were the prime Counsellours of *Philip* the second, for to spoile his ancient Kingdome of *Arragon* of their great priviledges, and to bring them downe to the same basenesse of Subiection, wherein his great grand father *Ferdinand* had putt the *Mores of Granada* ? Who else did stirre him up to begin that course of tirannie with *Flanders*, which hath cost him more money alreadie, then this day all *Europe* can command , and more men then are living *Spaniards* ?

Who else were the advilers of *King* *Lues* the 13. to spoile his ancient Kingdome of *Navarre*, and his Fathers best friends the Protestants, of these priviledges which they had long enjoyed peaceably under former Kings ?

Who wakened the late King of *Pole* , to present the Yoake of tirannie to the necke of his ancient Subiects in *Swaine* ?

Had the late Emperour any other movers to these cruell oppressions, which first in his own hereditarie Estates, then in the  
King.

Kingdome of *Boheme*, and last in the whole Empire, hee did practise to the very evident hazard of his Crowne, to the infinite & unspeakable afflictions of *Germanie*, through the mids and all the foure corners thereof; was not the maine and ground quarrell of all these Troubles, the too great affliction of a Monarchick tyrannie, of an absolute domination without rye of Lawes, Oaths, Covenants, wherewith the Jesuites inspired the heart of that man, otherwise not the worst of Princes? Though therefore it be your craft for your better lurking to professe your Separation from the Jesuits in this your great enterprise of erecting in *Britaine* a new Monarchicke tyrannie; Yet the world is not so blinde as you suppose, but seeth you clearly linked hand in hand, the Jesuites leading the ring, and you but following and dancing to their measures.

Your second paralell is wholie *Jesuitick*, the throwing of holie Scriptures unto your wicked Scuffles at the gracious Servants of God, the laying to our charge imputations, which never entred in our thoughts; Did anie of us ever teach that royall authoritie did depend upon the multitude, and that it was in their power to give Crownes to whom they would? When these men are bold to put in print before the Eyes of the world such slanders of us, what doe they insill in the eares of our King and his Servants in their privie Conferences? Shall anie wonder that so long as such men get leave to spread, without a reply, such horrible calumnies of us, that the heart of our gracious Prince, and manie about him should be much inflamed to our hatred?

What he speaketh of divine institution of Kings, wee doe believe it, that by God Kings doe reigne, it is plaine Scriptures; as also that all advancement is neither from the East, nor the West, but from the hand of the most High: So that all who denie to any Superiour the obedience which is due to their Lawfull commands, must sinne against God: We grant that some of our Opposites have here a conceit which we doe not well understand, they seeme to teach that royaltie alone, and that most absolute, without any limitation, is of divine in-

2. Paralell.

We are farr from subjecting the Crowne of our King, to will of his people,



Situation, that all other governments whether of republick or aristocracies are but humane inventions, opposite to the Law of nature and the first institution of God; This state-speculation seemeth to us a curiositie, wherewith we have nothing to doe; it is enough for us to believe that our King is set over us by God as his Deputy; that since the time our old ancestors did choose *Fergus* for their King, oblidging themselves by their oath to be ruled by his race alone, according to the laws made, and to be made with publick consent, yea, since the days of King *Kenneth* the third, to be governed by his nearest heire: Our subiection to the nearest heire of that race is now simplie unchangeable:

The least motion of any such change hath as little come in the minde of our Nation in these dayes of King *Charles*, as in any age of the last two thousand Yeares, wherein our Fathers have shewed more constant affection to the service of his Ancestours, then any other Nation under the Heaven this day to their royall families. What here ye rechant of our minde to a resistance and defensive warre in some cases, is nothing contrarie to this our profession; Many bickerings have our predecessours had with misleading factions, to which the Prince for a time hath given his countenance, but they were ever willing to distinguish betwixt the Prince and his misinformers, to see them punished when their insolent tyrannie become intolerable; but the Prince settled in the full strength of his authoritie, which for a time the cloud of these, grassehoppers did eclipse in the hearts of his people.

3. Parallell.  
The Cantuariā  
give to the  
Prince much  
more power o-  
ver the  
Church, then the  
Iesuites  
give to  
the Pope.

The third point wherein ye joyne us with the *Iesuites* is our denying to the King the government of the Church: In this ye doe us wrong, as in all the rest, for we reiect the Popish doctrine here; They make Princes meer sheep, they command them to follow the Pope their pastor, where ever he leads, were it to the bottome of Hell, without asking so much as *Domine quid facis*, but we esteeme it to be a chiefe part of the Magistrates office to command all Church-men to doe their dutie, and when they will not be perswaded with cleare rea-

sons,

sons, to compell them by force to reforme the corruptions in the worship of God; But ye skift out here much further to an extravagance, wherein ye have no approved divine to be your patron.

Yes teach, that all Soveraignes are the true heads of the Churches in their Dominions; Such stiles the Bishops of England since the beginning of *Queens Elizabeths* reigne, have ever denyed to their Princes, with their owne contentment; Ye will have not only the Magistrate to command that which is right in the service of God, as *Austins* and we doe gladly grant, but also ye make it his right, were he a professed heretick, or Pagan, to give what lawes he will to the Church, without her consent, or so much as advice: Ye give to the Prince much more, then the *Iesuites* will grant to the Pope, to doe in the Church even without a Counsell, what he thinkes meetest, and if it be his pleasure to call a Counsell, ye make it his only right to call either of the laitie or the Cleargie, whom he will, to be members thereof, and when these members are conveened, ye give to the Prince alone the power of judging and deciding, and to all others but of meere advice; Except so farre as the Prince is pleased to communicate to so many of them as he thinkes meete his owne decisive voice. In such a Counsell, or without it, ye make it the Princes right, to destroy at his pleasure all Church-Canons, Church-judicatories, and formes of divine worship, which by Lawes and long customes have been established, and to impose new Confessions of Faith, new Ecclesiasticke-judicatories, new Bookes of Canons, Leiturgie, Ordination, Homilies, Psalmes, by meere authoritie.

All this by your perswasion yee moved our Prince to assay, but upon better information his royall justice is now pleased to reject all such your designes, for his Majestie hath given to us assurance, not only at his Campe, but by his Commissioner in our last Assemblie; and we hope also that at once this assurance shall be confirmed in Parliament, that no ecclesiastick novation shall ever be required by his Maj: but that wherto a free



generall Assemblie shall give their full assent. In this point therefore betwixt us and our Prince there is no discrepance, neither here had wee ever any difference with any reformed Divine:

4. Parallell.

About  
convoca-  
tion of  
Synods  
we have  
no que-  
stion with  
the king.

Your fourth challenge, that we deny to the King power to convocate Assemblies, yet know the contrarie, that we give to all Christian Sovereignes so much interest in the affaires of the Church as to convocate Assemblies where and whensoever they please: But we grant that we are no wayes of your minde in this point, that the Church may never lawfully meete in any case, though Heresie and Schisme were eating up her life, and drinking her heart bloud, without the call of the Magistrate, that no Church meeting at all is lawfull, no, not for prayer or Sacraments without the Magistrates permission: That all Churches must lye under an interdict and no publick meeting in them must bee, till the Magistrates licence bee first obtained.

Is all opposition to you in these things *Isuitisme*? what ever difference we have here with you, yet with our Prince in this point we are fully agreed.

Your gracious Brethren and Fathers when we had beene in possession continually after the reformation, for common, of two generall Assemblies yearlie, by their wicked dealing spoiled us of all that Libertie, so that for 38 Yeares space we had no generall Assemblie to count of but two, both which were thrust upon us against our heart for the advancement alone of their evill purposes: Yet now, thanks be to God, our Prince being wel informed of the mischivous wrong your partie did to us in this matter, hath granted our reasonable desires, if so be the like of you, make not this grant fruitlesse unto us, as ye truly intend; The old act of Parliament for yearlie generall Assemblies, and after *pro re nata*, is acknowledged by the Kings Commissioner to be very reasonable, and with his consent hath past the articles of our late Parliament, so that our Prince now is very well content that from the generall Assemblie the highest Ecclesiastick Court, being so frequently

quently to bee kept, should come no appeale at all to him.

Your fife and six: parallell are cast together, the Kings Pre-  
sidence in generall Assemblies, & Supremacie in Ecclesiastick  
affaires yee handle these so confusedlie with so many wicked  
scottings and scurrilous abusing of scripture, that your meaning  
can scarce be understood.

Wee are so farre from denying to the Prince the place of  
royall presidence and moderation in our Assemblies, as *Con-*  
*stantine* used it at *Nice*, and *King James* oft in Scotland, that  
it is one of the things our hearts most desire to see *King*  
*Charles* possessing in his owne person that priviledge. His  
royall Supremacie we willingly yeeld too, so farre as the fun-  
damentall Lawes of our Church and Kingdome extend it, yea  
we make no question that in that sense *Bilson*, and the old  
Bishops of England understood it. But your late Commen-  
tarie of the Kings Supremacie, whereby ye ascribe to eve-  
ry Sovereigne much more then any *Jesuite* ever gave to the  
Pope, wee doe reject it with the Kings good leave, as before  
was said,

Your repeated cavills at our Elders, Sessions, Presbyteries,  
and Assemblies is not worth the answering: The frame of  
our Discipline established by the Lawes of our Church and  
State, in *Holland & France*, practized peaceably in the happiest  
times of our Church, and in daily use since the first reforma-  
tion without any quarrell is now ratified by our Prince: So  
your mouth should bee stopped and your tongue silent what  
ever boyling be in your breast.

In your leventh parallell, ye lay upon the *Jesuites* and our  
back, that which is your owne burden, ye might have knowne  
that the *Jesuites* ascribe to no Counsell any infallibilitie with-  
out many distinctions: And as for us, none is ignorant that we  
beleeve all meetings of men since the Apostles dayes to be fal-  
lible and subject to errour. Wee did indeed in our Covenant  
promise to abstaine from the practise of these novations, wher-  
by yee had long kept our poore Church in a flaming fire,  
till

The 5. &  
6. Para-  
lell.

We have  
no que-  
stion with  
our  
Prince,  
about his  
presiden-  
cie, and  
suprema-  
cie in  
counsels.

7. Para-  
lell.

We are  
much far-  
ther then  
our op-  
posites  
from the  
doctrine  
of the  
churches  
infallibi-  
litie,



till a generall Assemblie hath brought them to the touch. None of a new triall : When the Assemblie of *Glasgow* had passed this tryall upon them according to our desire , we embraced the Synodick Sentence, and resolve to adhere thereto, because we finde it agreeable to cleare reason , else be sure, that all the Assemblies of the world should never have obliged our consciences to have beleaved any thing which to us did appeare erroneous.

Such an inflaving of mens consciences was a part of your tyrannie among us : No orders from your hands could be extorted, till a man had sworne and subscribed simple obedience to all your decrees, not only past, but to come : An expression of any condition of consonancie to the word of God , or any other such limitation , was a certaine note of Puritanisme and disaffection to the present government. Yea such an infallibilitie ye wont to ascribe to a few of your Bishops , let be generall Assemblies , that ye made a Canon for the excommunication of all , who should be bold to affirme the least error in any of their workes, whether of Canons, Leiturgie, Homilies, or any thing else, that came through their holy hands.

The Service-  
booke,  
Episcopacie, &  
other corrup-  
tions ,  
which  
the King  
hath com-  
manded  
us to ab-  
jure , are  
still de-  
fended  
by our  
opposits,

What here ye cavill at our reitacion of your manifold corruptions of the doctrine and discipline of our Church, as if we did set up so many new articles of Faith, as ye did lately ; errors which now we doe reitact, is not worth a reply : But that open declaration which here ye make of your great affection towards the articles of *Perth*, Episcopacie, bookes of Service, and Canons , and great disaffection to the very confession of Faith, made by *King James*, we cannot passe without observation. The inclination of your mind to these articles, we did truly suspect by many probable signes ; But that with your patron, *Canterburie* permission, ye should so soone have beene licenced to put these, your thoughts in print wee did not expect : Yee will we hope hereafter esteeme it no calumnie nor want of charitie in us , to avow , that notwithstanding our Assemblies ordinance , and the Kings Majesties command with the consent of his Counsell, to all this Nation, to subscribe the

the aljuration of these novelties , yet that our poore Church is in great danger to be pestered againe with them all , since the like of you are countenanced to print, even to this day, such ample defences of all these corruptions, and to give to the Service-booke so high a commendation, that if it be true, our refusing of it cannot be but a high sinne against God, and as you told us before, an intollerable insolence before the King, whom ye teach, to discipline us for that fault with a strange punishment; Ye will have that rejected Booke resumed and stuffed with a new supplement of more Romish stuffe , and then quickly thrust upon us with this peremptour alternative, either quietly to beare that Yoke , or presently to be banished the Land.

As for Episcopacie, ye will have us embrace it with as great faith as we doe the Bookes of Canonickall Scripture. Yee alledge, that Scripture is for neither of the two, that Tradition is for both ; and that Tradition is to be received with no smaller assent then a divine and undoubted faith , albeit *Canterburie* your patron permit you to print all these things, yet upon your word in this place , we must take him for an arch-enemie to all poperie.

In your eight paralell, ye object to us the excommunication of Kings; This is but your slander; We goe not so farre in following of *Ambrose* course with the Emperour *Theodosius* , as *Bilson* alloweth. Of our moderation in this point we have given good prooffe; For in all the troubles which your faction first and last hath moved our Princes to bring upon us, ye cannot say without a manifest lie, that ever any of us had the least thought of putting upon them any Church censure: What ye might doe, if Kings were turned your enemies, we know not, only now when they are your benefactors, farre above your deserving, we see how courfully ye serve them; they must as profaine laicks be kept far aback with railles from that holy place, where ye, the Lords priests with your consecrate and anointed bodies doe stand at the Altar: Emperours must light downe from their horse and adore you, they must acknowledge their

8. Paralell.  
The *Canterburiā*s offer many more disgraces to Kings, than their opposits.



Crownes to be so farre subiect to your Miters as a bodie is to the Soule, or a man to God.

(g) Supra  
cap. 3.  
M. N.

(g) Readily to hale persons might get a whip of your Spirituall rod, if once ye were firmly established in your Episcopall Thrones, as long agoe ye would have beene, if these turbulent Puritanes, who still have beene rocking and keeping your Chaires in motion, had beene put out of the world.

What thornes Bishops have beene in the sides of Kings, especially in England, the Chronicles of that Nation doe record, and above all other Bishops, these of *Canterburie*, the mitchivous conspiracie of one of them with *Henrie of Durbe* against his great Benefactor *Richard the second*, ought never to be out of *King Charles* eye: No passage of the English storie is more worthie of his meditation.

9. Paralel.

We are nothing opposite to the power of Parliaments, but wee make Parliaments to be meere cyphers.

In the ninth Paralell, your scoffing and railing veine floweth after the old manner; ye object our annulling of the acts of Parliament by the decrees of our Assemblies, and the extending of the power of our Synods to many secular affaires: Doubtless ye are the men, who by your shuldgers most carefully will under-prop the decaying power of Parliaments: It grieveth much your Soules to see Parliaments slighted in any of their due rights; Alwayes remember your owne, and your brethrens Tenets, whereby ye make all Parliaments but meere ciphers the arbitrarie Counsels of the Prince, to which by his Letters he hath right to call what Commissioners he will, and hold back whom he pleaseth; with whom or without whom as he thinketh meet, it is his owne only right to make, to interpret, to abolish Lawes, to publish them by himselfe alone, and command them by a meere Proclamation to be received by all the Subiects, without the content or advice of any man, further then is his pleasure to crave.

(h) Supra  
cap. 8.  
E. E. F. F.  
G. G. &c.

This your brethren oft in formall tearmes, (h) and your selfe in the same page sets downe in effect. What ye speak of our encroaching upon Parliaments, is no wayes true, only some evill acts of your evidently corrupted Assemblies, where-to ye had obtained by your familiar arts of fraud and force:

the

the ratification of some Parliaments, we did recognize, and that alone in their Ecclesiastick part, with the good leave of the Kings Commiſſioners: As for the civill ſanction of Parliament, according to the ordinary Ecclesiastick proceeding of our Church in all bygone times, wee did appoint Commiſſioners from our Assembly, to ſupplieate the Parliament for the abolition thereof. Neither doe we meddle at all in our Synods with ſecular affaires, remember what your ſelfe in your Canons doe pronounce, to be the due and lawfull Subject of Ecclesiastick jurisdiction, ye will finde that our generall Assemblies did never take in ſo much matter as ye appropriate to any of your officiall Courts.

Our act anent the going of Mills and Salt-pans upon the Sabbath-day, was but a renovation, and that with the Commiſſioners content, of an old act in a former Asſembly, whereat *King James* was preſent; It ſeemeth it grieveth you to ſee the Sabbath ſanctified among us, that yee are but like your brother, to whom Sunday is no Sabbath, but a day wherein games of all kinde, alſo diuerſe kindes of Husband labour ſhould publickly be allowed, for the croſſing of that Jewiſh Superſtition, whereby Puritanes abuſe that Feſtiuall. What further here ye object of our unwillingneſſe to ſubſcribe at the Counſels direction the Covenant, at it was dated in the yeare 1581. without the application of it to your later corruptions, which addition we had ſworne beſore, yee will finde that we had good reaſon ſo to doe, your ſelfe being judge; for ye tell us that all theſe your corruptions, even the Service-Booke it ſelfe, are very conſonant with that Covenant, and that the main end why the Subſcription thereof was urged, was the cleane quitting of theſe additions formerly ſworne, and now by the mercy of God ſully approved by the King, by his Commiſſioner, by his Counſell, by the Asſembly, by the articles of Parliament, and all, but men of your ſtuffe, who reſolve to die, let all the world about you be never ſo fickle, with the untainted glorie of conſtant obſtinacie.

In your tenth Paralell, Yee ſet the *Jesuits* ſo perfectly, <sup>10. Para-</sup> <sup>lell.</sup> that



Both our  
Covenāt  
and po-  
steriour  
proceed-  
ings shew  
us no  
wayes to  
be oppo-  
site to  
the oath  
of allea-  
geance.

that few hereafter will hope for the praise of going beyond you in their arts : your pen drops so many Sentences, so many cursed lyes, so many blasphemous wrestings of mens words and writs. Deny we the Oath of alleadgence, the words of our Covenant and mutuall defence, whereupon yee would build that denyall, let be that they are approved by our King as said is, doe not they stand expressely in *King James* Covenant, yea in the very first Confession of our Faith?

Is not our late Covenant an expresse renewing of our oath of alleadgence in so strict termes as is possible?

Did our armed defence, in that desperate extremitie which your faction put us unto, import any danger to the Kings person or Crowne? Did we not then before all the world give a sufficient prooffe of our humble loyaltie and practice of our Covenant?

At the very hight of all our advantages and your too well knowne unreadinesse at that time for fighting, at the least appearance of his Majesties minde, to lay by armes, to leave the prosecution of your bloody desires, were we not content to cast our selves at his feete, to put our Munition in his hand, and all our Castles in his power, to be stockes to our feet, and roapes to our neckes; had our hearts been in the least measure so treasonable as you slander, would these have been our actions?

What ye speake of our Forfathers actions in *Queen Regent* and *Queen Maries* dayes, ye are into it, but answerable to your name a true Jesuite. The defence of the Religion and Liberties of the Kingdome against the Guisian usurpations in the minoritie of our Queen, and our Queens voluntary dimission of the government to her Sonne *King James*, after many unspeakable misaccidents: These and such like proceedings of our Forfathers, confirmed by our standing acts of Parliament, *Jesuites* of old wont to blaspheme, but all the reformed, and none more then the Bishops of England, especially Doctor *Bilson*, doe vindicate from their wicked aspersions, which yet ye have a stomach to resorbe; to spew them out once againe upon our face: But yee are priviledged to speake all your  
plea-

pleasure, for yee are here on a Stage under the maske of a furious phrentick *Iesuite*, at the back of this curtaine, yee may belch out what yee will, all is conforme to the person yee sustaine.

In your eleventh, twelve, and thirteenth parellel, ye doe but toy; the three faults ye object to us of blinde obedience, of binding the conscience, workes of Supererogation, we are free of them all: But see if ye can free your owne faction of any one thereof, for your brethren teach, that all men must give quicke obedience unto all their injunctions, not only in the midst of their deepest ignorance of any reason for these injunctions, but also in the midst of never so many doubts and perplexities and strong inclinations to thinke your acts most unlawfull. Ye will admitt neither ignorance nor the greatest doubtings to bee any impediment to the present obedience of your Episcopall injunctions, how farre is this from that yee pronounce in us, blinde obedience.

11. 12,  
13. Para.  
Blinde o-  
bedience  
to mens  
Lawes,  
binding  
of the  
conscience  
by them,  
workes of  
Supere-  
rogation  
are not  
ours, but  
your re-  
nents.

Againe, yee make all the commandements of the Church to be branches of the first command, and to be obeyed as the precepts of God, which we suppose doe binde the conscience.

For the third, yee teach more merite of workes then *Bellarmino*, yea, yee proclaime that the following of the counsels of perfection, that the keeping of the three Monastick vowes doth deserve an augmentation, as ye call it, an *Aureola* above common happinesse:

In your fourteenth also yee cast upon us your owne domestick fault of Equivocation: Are you ignorant how your brethren the Bishops of Scotland did swear their famous caveats: In the very time while they were dressing for our Church, their Canons and Leiturgie, which the large declaration tells us, were alwayes in hand from the 16 yeare to the 38, how oft did they swear to many who proponed to them their feares of their undermining practices, that they were utterly ignorant of all further novations to bee brought into our Church: As for these matters, wherein yee make us equivocators, we were farre in any of them from that Crime.

14. Para-  
lell.  
No equi-  
vocation  
used by  
us in any  
of our  
proceed-  
ings.



We truly without any equivocation doe thinke our Covenant to be for the King, and no wayes against either his person or authoritie, we thinke in our minde, that in some cases resistance to Princes is much better service, and one day will be so acknowledged, then present obedience: How oft have Princes protested at last themselves much more beholden to those who with displayed banners hath come against their Campe, then to others, who by their flattering service- and wicked perswasions, moved them to take up their unjust armes.

Ye doe well by the passages of *King James* writs which hee let fall in passion against some few persons as himselfe professeth to incite *King Charles* to destroy the whole generation of your opposits.

For that equivocation which ye object to some in their subscribing of the Covenant at the Commissioners and Counsels direction; sufficient satisfaction is given long agoe to all reasonable men by published writs: The matter shortly was this, one of your factious ingines, to draw us subtilie from that Covenant, wherein we did abiure Bishops, Bockes, and the rest of your novations, which were contrarie to the doctrine and discipline of our Church, was, a new subscription to the first part of this Covenant, as it was first set downe in the year 1580, without our late addition, wherein it was applyed to your newly obtruded novations: Upon hope by this new subscription, that not only, the formerly subscribed addition and abjuration of these novelties expressed in that addition, should be forgotten; but also that meanes should be gotten to perswade that these once abiured novations were in nothing contrary to the Kings Covenant, yea that all of them were so much conforme to it, and virtually contained therein, that all the subserivers should finde themselves oblidge by that oath and subscription, to embrace the articles of *Perth*, the Canons, the Leiturgie, and all the intended novations, at least, without all doubt Episcopacie, the Fountaine whence the rest had proceeded; and from which they knew they would flow againe in due time, if it alone could be gotten preserved.

This was the true intention of the Commissioner in pressing that new subscription, as his Grace did publish thereafter in print, but in the first proposition of that new oath, all such designe was carefully concealed, yet wise men among us, fearing and foreseeing the plot, did carefully diswade that new subscription, as a dangerous matter piece, invented for the utter destruction of the true sense of our first subscribed Covenant.

Their advice was heard by the most part, who thereupon refused that new subscription, yet some knowing perfectly well, that the Covenant in the 1581, did not include Episcopacie, or any of the late novations, but clearly enough excluded them; Since the Commissioner his Grace in the proponing that subscription, did make no declaration at all, neither of his owne, nor of his Master the Kings minde, to have Episcopacie, or any of these novations included in that Covenant, they were content at his desire to subscribe it, but with this expresse declaration, which they required and obtained to be acted in the Counsell Bookes (so farre were they from any Equivocation) that they did subscribe that Covenant in that same sense and no other, wherein it was understood at the first framing in the 1580.

What that sense was, we had for a time too much dispute, but at last the Registers of our Church in the generall Assembly, being carefully cast over, it was found that the doctrine and discipline of our Church in that 80. yeare, did runne so crosse to Episcopacie, to *Perth* articles, to the Leiturgie, and all the rest of our troublefome novelties, that whosoever did heartily subscribe the Covenant of our Church in that sense, it behoved to have in the yeare of his first framing, did stand no lesse obliged thereby to renounce the posterious novations, then those who had subscribed the other Covenant with the addition, wherein all these novations were expressely named: It was found even in our last Assembly, whereto *Tranquaire* according to his commission from the King did consent, that both these Covenants, that with the application, and  
that



that without the application were but both one. So that your equivocation, whereupon your brethren also have too much rinkled, is cleared without the disgrace of any, but the like of you, who were the authours of all the mistake that for a time was in this matter.

15. Paralell.

The fifteenth paralell of your *pia fraudes* is but like the rest, the ground of this great commotion could not be the malcontentment of any man, for losse of what they possessed in the tyths, or any thing else of the Church patrimonie, or for want of such favour they desired to have with their Prince: All these are but sillie fables: These whose hand hath beene prime in this high affaire from the beginning, hath had very little, or no entresse at all in any part of the Church patrimonie, ye may know that the most of the tythes were in the hands of the not covenanting Lords, and that the small portion which remained with Covenanters, was made so sure to them as the King and his Lawes were able to make it.

Also it is very well knowne that the chiefe in the Covenant had so much favour of their Prince, as their heart could wish, which they constantly did brook, till their zeale unto this cause did crack their credit: Yee are exceedingly injurious to say, that we did ever slander our King with any idolatrie, with any poperie; Our thoughts of that gracious Prince are farre more considerate, and our words of so sacred person more full of due regard: But indeed though we both say, preach, and print that so long as the like of you gett leave to possesse his care, we can have little hope that any true Protestant, so farre as ye are able, shall ever gett living in quiet in this Ile, and though we avow that by the Service-booke and other novations yee intended, to make us all trot backe againe unto Rome, believe us, that in those Speeches we wrong not our minds, that we speake no other then we thinke, and we hope now have given tolerable evidence for these our thoughts and Speeches, though ye and the Pope both should laugh in the *Sardanian* fashion, when ye are like to lose your game.

In your last paralell your motion that it may appeare to be naturall, is swifter then at the beginning, ye here overcome your very selfe, & any *lesuite* I have ever read in vilenesse of lies, flanders, filthie Speeches, railings, scottings, and blasphemous abuse of the holy Scripture to all this Ruffe.

The last paralell.  
The patterne of a perfect Iesuite.

Ye prove a good Scholler to your Masters *Patronus Arbitr*, *Lucian*, *Rabelais*, none that come in your way whether men or women, whether living or dead, Nobles, Pastors, Commanders, People, may escape the fire and filth of your envenomed tongue: All your opposites, if the King can be perswaded to follow your advice, must quickly be packing out of these dominions, as the vilest traitours, but to our nobles and leaders ye will not shew such favour; they, as ye, tel us, with *Ravillack* & *Coppinger* must be hanged, drawen, quartered, and buried with the buriall of an asse. That *Jesuite Abernethy* should have become Protestant, ye can not abide with patience, for so is the doctrine of your Society, that separation from *Rome* is needlesse.

That noble gentle-man *Generall Leslie* cannot escape the scrapes of your empoysoned pen; Ye are on a stage playing the part of a *Furioso*, who ever cometh in your way, the first dirt and stones ye can grip must flie at their faces. When ye have searched that great personage from his birth, to his old age, nothing can yee elpy in all his life whereupon to fasten your tuske, but that which among all Nations, as well barbarous as civill, hath ever beene reputed a marke of honour and matter of gloriation: When ye have curiously eyed that excellent piece, from top to toe, your malice can elpy no blemish, but a skar of an old most honourable wound, which maketh him the more glorious, with all who understand the termes of true honour, and the dearer to every one who hath any spark of affection toward that service wherein that wound among many more was received by him: But ye & your like cannot hold in the passion of your soule, but must vent your hatred & malice, your disdainfull indignation against all the valarous acts of any in the reformed religion, against the popish partie, whether in these dayes, or the dayes of our forfathers. Ye cannot dissemble

Generall  
Leslies  
vindication.



your passionate affection to the side of *Q. Marie* at our first reformation; rather ere your loyal heart had played the pranks of the rebellion, the treason, and what not of our ancestors, ye would have joyned with the enemies of our Church & State, for the cutting off of the blessed root of *King Charles* race, for the setting upon the throne of *Britaine* after the dispatch of *Q. Elizabeth* & *K. James*, these hereticall Schismatics, the posteritie of *Iohn of Austria*, of the Duke of *Norfolk*, or of any whom it should have pleased the Pope, the Catholick King, & the Duke of *Guise* to have matched with *Q. Marie*: Thus doe ye and your faction stand affected toward the former age, neither is your minde any better toward this present: The Dutch Princes & the head of their league that true *Heroes*, that wonder of the world, the *K. of Swaine*, must all be to you but villanes & traitours, who for their zeale to the reformed Religion & Liberties of *Germanie*, durst be so peart as to lift up armes to stop that very far advanced reformation of *Ferdinand*: The wounds that famous *Leslie* did get in this cause, must be slandered and made a matter of reproach to you & your like; but it is good that men of honour doe think of you & your language as it is. Who is acquainted with the world abroad, they know full well that *Leslies* most valarous, very wise, & happie deportments in the wars over Sea, have brought more true glorie to our Nation then the cariage of any man, who went out of our Land these manie ages; Certainly, this brave Souldiers late conduct of our Nation in the time of the greatest danger that our land did see this handreth yeares, was so full of wisdom, stoutnesse, moderation, successe, that his memory will be fragrant & blessed in all generations to our posteritie. This sight of that mans vertues, did draw to him so much love from all that followed his Campe, & so much honour from all the English Nobilitie, that served in the opposite armie, that we may say truely, There li- veth not in this Yle a gentle-man of comparable reputation with all sorts of men, except alone of you in the faction, by whose hearts to be hated, by whose pens to be defamed, it is an increase of contentment & praise of all honest men.

But being unable to stand any longer upon your dung-hill,

least I be iusticat with the stink therof, I must turn my back, & flee, leaving you to dwell upon these your excrements; & if so be ye cannot be drawn from them, to die & be buried; therein only my parting a little of one purpose which so oft in your whole writ ye inculcate.

Ye will have us in the doctrine of Episcopacie to differ from all other reformed Churches, yet it will appeare to those who goe not beyond the very passages, your selfe doth bring in this matter, that betwixt us & any reformed Church there is no discrepance at all. For that Episcopacie which ye maintaine, beside the manifold unhappy accidents that use to hang both upon the persons and office which your selfe will scarce defend, hath into it essentially, the power of ordination & all Ecclesiastick jurisdiction annexed, & that by a divine right to the person of one man in a whole diocesse: that ever any reformed divine, except some few, & that but lately in England, did approve or commend such an office, it is so false as any thing can be: That kind of episcopacie, wherof the divines ye alleadge speak off, is so farre from the present English, and late Scottish one, as light is from darknesse, as reformed doctrine from grosse Poperie, contrarie both to the word of God, & all sound antiquitie. Beside, even that kinde of Episcopacie which they seem not much to oppose, is such an office as they make to be no way necessary in any Church but removeable out of all, to which they thought never meet to give any footing in their own churches, but at the beginning did cast it out, and to this day have carefullie holden it at the doore; This, ye cannot be ignorant, is the known practice let be the doctrine of all the reformed churches over Sea, & of all their divines without the exception of one man. Doe ye think that any of them will be offended with us for following their owne example for casting out that which they have rejected before us upon lesse occasions; For it is certain that Episcopacie is no way so opposite to the discipline of any reformed church, as to that discipline which many Assemblies & Parliaments have settled in our land; it is certain that no church over Sea, hath ever been halfe so much grieved with that unhappie office, as ours oft times hath beene; we all know

we agree  
in our  
Tenets  
of Epif-  
copacie  
with all  
the re-  
formed  
abroad.



that from it alone hath flowed all the miseries schisms dangers  
 wherewith our church since the reformation hath been vexed,  
 none of us is ignorant that this office was the only horse wher-  
 upon our later novations of *Perib* articles, high Cōmission, Lei-  
 turgie, Canons came riding unto us; And now the world may  
 see that it is only Bishops that threaten this whole Yle with the  
 danger of the most cruell warre it law these 500 yeares. That  
 any reasonable man will blame us for our firm resolution to op-  
 pose their re-entrie among us for ever, we doe not fear, for be-  
 side that our whole land is al utterly impatient of their burthē,  
 our last two generall Assemblies, & articles of our late Parlia-  
 ment, withour Princes approbatiō, have ordained their office to  
 be abjured by our whole nation with solempne oath & subscrip-  
 tiō. As for our neighbour churches in *Englād & Irelād*, though  
 hitherto we have been most sparing to meddle with anything  
 which concerneth them, yet now since ye put us so hardly to it  
 we cannot dissemble any longer our hearty wishes, that since the  
 bishops there, beside the manifold evils, that is in the office, which  
 they doe use & defend, & the needlesnes of it; since I say, their  
 bishops have been the first fountain of all our churches trouble,  
 since they are the prime instrumēt, which now infect this Yle  
 with *Arminianisme & popery*; since they have raised, & yet doe  
 further, so hot a persecutiō against our whole nat<sup>o</sup> in *Ireland*, as  
 no reformed church to this day hath ever beē acquainted with;  
 since after our full agreemēt with our gracious king, & neigh-  
 bour natiō of *Englād*, they without any cause, that yet we know  
 or can hear tel of, have been the bellows to kindle the wrath of  
 our king against us, to stir up a most blodie war for the undoing  
 (if God prevent it not) first of the most flourishing churches in  
 these dominions, & the of the whole reformed elsewhere; we pro-  
 fesse it our wish to God, that the king & his present parliament  
 might seriously cōsider, if it were not for the good of the crown  
 for the welfare of their natiō, for the peace of their church, that  
*Englād* after the exāple of all the reformed should rid the elys  
 at least of their bishops trouble, as they did of old, without any  
 repentance to this day, of their Abbots & Monks: This we con-  
 ceive would much increate the joy and prosperitie of all the  
 three Dominions.



